

55 Negro Churchmen Urge Rejection of Atlantic Pact

WASHINGTON, June 27.—Expressing the fear that the North Atlantic Pact will be used by the government to repress the freedom aspirations of colonial peoples, 55 Negro religious leaders, including two college presidents, called upon President Truman "to reject the military concept contained in the North Atlantic Pact, and return to the one-world concept inherent in the structure of the United Nations." *June 6-28-49*

The religious leaders made known their views in a statement signed by them and released today through the Fraternal Council of Churches in America, representing seven million Negro church members of 11 denominations.

Pointing out that the most of the signatories to the Pact, including the United States, are guilty of keeping in forcible subjection millions of Negro people in the colonial areas, the statement declared: "We ask the question whether the shameful policy of repression and discrimination which characterizes our Government's policy in the Panama Canal Zone and in every section of the United States mainland, entitled us to believe that this is the American way of life which the North Atlantic Pact is designed to protect."

Emphasizing their belief in the workability of the United Nations, the religious leaders told the President that they believed "we can work with any nation, including the Soviet Union, our ally in war—if we are determined to make full use of the United Nations."

Following is a partial list of those who signed the statement, a copy of which was also sent to the Secretary of State and to each member of the U. S. Senate:

African Methodist Episcopal Church: Bishop Hampton T. Medford, Washington, Bishop of Liberia, East Gold Coast, West Gold Coast, and Nigeria, West Africa; Bishop William J. Walls,

African Methodist Episcopal Church: Bishop Revery C. Ransom, Wilberforce, O.; Bishop L. H. Hemingway, Washington; Bishop J. H. Clayborne, Little Rock, Ark., and Dr. L. L. Berry, New York, Secretary-Treasurer, Board of Home and Foreign Missions.

Baptist Church: Dr. D. V. Jemison, Selma, Ala.; President National Baptist Convention, Inc., Dr. William H. Jernagin, Consultant, Washington Bureau, Fraternal Council of Churches, President, Nat'l Baptist Sunday School and B.T.U. Congress, and Rev. C. C. Adams, Executive Secretary, Foreign Mission Board, National Baptist Convention, Philadelphia.

Methodist Church: Rev. Daniel Lyman Ridout, Dover, Del.; Superintendent Dover District Delaware Conference; Rev. S. H. Sweeney, St. Marks M.E. Church, New York, and Rev. Charles Y. Trigg, Salem Methodist Church, New York. *June 6-28-49*

Colored Methodist Episcopal Church: Bishop R. A. Carter, Chicago, Senior Bishop C.M. E. Church; Rev. Shelby Rooks, St. James Presbyterian Church, New York; Lester M. Suitt, Director, Washington Bureau, Fraternal Council of Churches in America; Dr. Benjamin E. Mays, President Morehouse College, Atlanta, Ga., and Dr. Charles E. Wesley, President, Wilberforce State College, Wilberforce, Ohio.

Leaders Serve On Faculty Of The Inter-Church Institution

St. Louis Argus
Held Jan. 17-21 in Webster Groves

The first Interdenominational School of Christian Education was sponsored by the Interdenominational Pastor's Alliance of Webster Groves, Mo. The officers were The Rev. W. D. Thompson Jr., pastor First Baptist church, president and director; The Rev. H. R. M. Hardiman, pastor Methodist church, vice president and program chairman; The Rev. Homer Draper, pastor C. M. E. church, secretary; The Rev. M. Howell, pastor Blackwell Chapel AMEZ church, assistant secretary; The Rev. W. E. Giliam, pastor Parks Chapel A. M. E. church, treasurer; The Rev. Roosevelt Goolsby, pastor Nazarene Baptist church, member of program committee.

The school opened with a mass meeting and registration Sunday, Jan. 16, at the Webster Groves Methodist church with the Rev. W. D. Lester, Kansas City, Kansas (dean of the school) as guest speaker. Classes were held Monday night, Jan. 17 at the Douglas Elementary School. They were:

"Christian Belief", Atty. R. L. Witherspoon; "Stewardship of Life", Mr. H. B. Goins; "How the Bible Came to Be", The Rev. B. S. Gregg; "Teachings of Jesus", The Rev. J. E. Gillum; "Christian Evangelism", Mrs. Beatrice Ross Tate; "Ways of Teaching", Dr. O. T. Bryant Griffin; "Facing the Alcoholic Problem", Mrs. Alese L. Morris; "Visual Aids", Miss Julia Davis; "The Local Church and the Global Gospel", The Rev. W. H. Harris Jr.; "Music in Christian Education", Mrs. Eliza Elsford; "Youth and Worship", Mrs. Mary Lee Wilson; "Superintendent and His Task", The Rev. W. T. Wilson.

Others serving were: Mrs. Henrietta Ambrose, school secretary; Mrs. H. B. Goins, librarian; Mrs. Alpha Spears, pianist. Tuesday night, Jan. 18, a 16 mm. sound picture "Brotherhood of Man" was shown during the worship period. Wednesday night, Dr. Russell Brown, pastor of St. Paul A.M.E. church (St. Louis) and secretary of the A.M.E. Church General Conference, was the inspirational speaker. Thursday night the Rev. Mr. Becker, secretary of the Missouri Council of Churches addressed the body. Friday night was highlighted with two commencement speakers: Bishop E. W. Kelly of the Methodist church and Dr. W. H. Harris Jr., pastor of Greater Calvary Baptist church (St. Louis) and State Chairman of Foreign Mission Board National Baptist Convention Inc.

Both speeches were very inspiring and uplifting. One hundred and forty registered for the work and many others attended that were not studying for credit. Approximately one hundred received credit from the International Council of Religious Education for the week's study. The Rev. W. D. Lester, Regional Director of Education for the Methodist Church served as Dean of the School.

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The Rev. W. D. Thompson Jr., president of the Webster Groves Interdenominational Pastor's Alliance, presented the faculty with tokens of appreciation. He wishes to express gratitude to all who participated in making the school a success.

The Rural Church

On The Decline

Rural Guide
ADDRESSING a religious assembly at Buck Hills Falls, Pa., recently, the Rev. ERNEST T. DIXON JR., gave what might be called very aptly a diagnosis of the ailing rural church. He is director of religious extension service at Tuskegee Institute, and in such position maintains close contact with churches in the rural areas. *Jan 1-29-49*
Rev. Mr. Dixon observes that the country church is experiencing a steady decline. This, he asserts, is "caused by an underpaid, poorly trained, over-aged and absentee ministry."

In support of his assertion he said that a survey revealed that of 20 ministers attending classes at Tuskegee, 60 percent had failed to complete high school, and 30 percent never finished the eighth grade.

That is a rather startling revelation, but doubtless true. In every profession there will be found misfits, crackpots, and numbskulls, but that such a rate of semi-illiterates abounds in the ministry is disturbing.

The quality of church leadership has markedly improved within the past 25 years. The level of education in the pulpit is constantly on the upgrade. The modern church is demanding something more than emotionalism, but the intellectual status among rural preachers is still pitifully low.

Rev. Mr. Dixon said that 60 percent of the ministers included in his survey, before becoming clergymen, had been farmers; 10 percent, school teachers; and 30 percent, cooks, day laborers, and the like. Only one had begun his ministerial career before becoming 30 years of age.

Of course, under the doctrine of religious freedom, preaching the gospel cannot be circumscribed by law, save as it might affect the peace and welfare of the community. The states prescribe no educational tests for the ministry.

It is but natural that the best trained ministers are lured to the cities where they may receive incomes compatible with their abilities, but the intellectual level of the rural pastors must be lifted if the church itself is not to disintegrate. *Jan 1-29-49*

On every side religion is being put to the severest test. Our schools are teaching this generation how to think independently. The young people are

asking serious questions about the rural church it exercises the greatest influence in shaping the manner of living by the Christian religion. They must be level in the community, his leadership people it serves. answered with logic and intelligence, into which apparently it has fallen. The situation presents a challenge to and not merely with puerile emotion. This institution is the focal point of all denominations. If the intellectual fitness of the pastor is too far below that of the general community life in non-urban areas, and

DEADLINE DUST

Afro-American Sneed

The Compilation Committee which revised the AME Discipline after the last General Conference was severely criticized the other week for making changes not authorized and contrary to the decision of the Church.

Although the complaint wasn't released to the press, the Bishops' got all it would take—which was seven minutes worth.

Accusations against the Compilation Committee, headed by Bishop Frank Madison Reid, were contained in a strongly worded resolution drawn up by the Connectional Council—an unofficial but influential organization of AME ministers—which met in Washington at the same time the Bishops' did.

33 'Grave Errors'

In condemning work of the Committee, the ministers noted 33 "grave errors" in setting down Church laws voted by the General Council got all it would take—which was seven minutes' worth.

According to the ministers, the General Conference voted the prelates' salaries should be raised to \$8,500 a year, with a proviso that they would receive no emoluments from the annual conferences. As it appeared in the Discipline, the bishops got their raise, but were not restricted from picking up some extra change at the conferences.

Members of the Connectional Council declared that all "mistakes" could have been easily avoided by merely consulting with the man who had an official record of the General Conference deliberations—the secretary. Instead of doing this, it was asserted, the compilation group depended on "memory" with results far from satisfactory.

Given Seven Minutes

When the ministers finished drawing up their grievances, a committee headed by the Rev. Charles S. Spivey, Cleveland pastor, sought an audience with the Bishops' Council. They were given seven minutes to present their case. At the end of that time, they were ushered out. Bishops are very busy people.

Church Backs Pastor Who Used Negro Ball Pitcher

Journalist Guide
Norfolk, Va. Sat. 7-2-49
SEABOARD, N. C.—The Rev. E. S. Morgan, white Baptist minister, will not have to resign his post as pastor of a Seaboard congregation as the result of using a Negro lad as relief pitcher on the white baseball team he organized. His congregation won't stand for his resignation.

Rev. Mr. Morgan had offered to quit the pastorate he had held for less than two months after receiving an anonymous telephone call after a game in which he used 14-year-old George Long as a relief pitcher for two innings.

Rev. Mr. Morgan explained that, although the one complaint was "not bitter," he felt it would be better to offer to quit the Seaboard church to which he came May 1 from Mars Hill.

One of his first projects when he arrived at his new post was to organize his boys' baseball team to play other junior teams in the area.

76 Million Now in All Churches

Afro-American
Enrollment in U.S.

Highest in History

Baltimore Afro
NEW YORK.—More Americans—better than one out of every two—are church members than at any time in history, declares Dr. Samuel M. Cavert, general secretary, Federal Council of Churches, in a foreword to the 1949 issue of the close up of American Churches, published last Friday.

Dr. Cavert observed that the annual rate of increase, while behind earlier decades, is running slightly ahead of the country's population pointing out that 150 years ago only one person in 15 was a church member.

The most recent estimate of the nation's population is placed at 148,000,000. The Yearbook's compilation of church membership based on latest figures from all sources is approximately 76,000,000.

250 Separate Bodies

"On the surface at least, the United States appears to be a religious country," states Dr. Cavert. In round numbers there are 45 million Protestants; 25 million

Roman Catholics; five million Jews and one million Eastern Orthodox. The 76,000,000 church members are split among more than 250 separate and independent church bodies listed in the Yearbook—a fragmentation peculiar to the United States.

Thank You, Workers

The White Wing Messenger
Cleveland, Tenn.
6-11-49 Sat



Mary Cox

I take this method of thanking every Womens Missionary Band worker in South Florida for her splendid cooperation this past convention year. I was deeply touched over the illness of some of our missionary leaders and members among whom are: Blossom Davis, Orelia Seymour, Melvina Clark, Eliza Humes, Eliza Flowers and Sister Daisy Demerette.

A special word of thanks to those of you who came from afar each night to make our convention a success. The W. M. B. convention is in the past but our state convention is near. Do not forget our goal. Let us remember Isaiah 32:8, 9: "But the liberal deviseth liberal things; and by liberal things shall he stand. "Rise up, ye women that are at

ease. *Sah. 6-11-49*
May God bless each of you loyal workers here in South Florida. Everyone plan now to meet me at the state convention, God willing.—Mary Cox, Womens Missionary Band state secretary.

Southern White Protestants Drive Negroes To Catholic Church

The World
CHICAGO — Christian Century's managing editor, Harold E. Fey, says in August Negro Digest that the Catholic Church is cashing in on the continued opposition of Southern Protestants to civil rights and attracting more and more Negro converts in Catholicism.

"The Popes in Rome have cajoled and commanded American Catholics to convert American Negroes to Catholicism for 80 years," writes Dr. Fey in an article entitled "How the Catholic Church Hopes To Win the Negro." He then insists, "but for 60 years, the Catholic Church was busy saving the millions of Catholic immigrants to this country for Catholicism." *Fri. 7-22-49*

He adds: "The phase is ended now and now the Catholic has no longer any excuse for not doing

as the Pope ordered it to do."

Dr. Fey points out in the article that in the past twelve years there has been approximately 100 per cent increase in every Department and missionary endeavor by the Catholics among Negroes. This work includes over 500 Priests; 22 religious orders of men; 72 religious orders of Nuns and more than 2,000 Nuns who work on Negro conversion. *Fri. 7-22-49*

Only the shortage of Negro Priests holds up conversion according to Dr. Fey, who insists that with the Catholic Church constantly championing the Negro's fight for civil rights, the Catholic Church will soon start to gain more devout converts while Protestant Churches are making little, if any, gain for increased Negro memberships.

CHURCH MEMBERSHIP

The Times New York
The Yearbook of American Churches, published recently under the auspices of the Federal Council of Churches of Christ in America, computes the total number of church members in the United States at 77,000,000. This, it is pointed out, is a ratio of better than one in two of the population, compared with one in fifteen 150 years ago.

Ann. 7-22-49
Although Dr. Samuel McCrea Cavert, secretary of the council, observes in a foreword that there "is a disturbing discrepancy between the size of churches and their influence on American life," it is still a heartening fact that a large majority of our people maintain their allegiance to the fundamental tenets of our religious institutions. Moreover, their numbers are in-

creasing each year, despite vigorous efforts to foist on us and the rest of the world materialistic ideas that would vitiate the entire spiritual and social progress of the human race. *Sah. 7-24*

In spurning such empty and soul-starving theories, the people of this country also hold firmly to their long cherished beliefs in liberty of thought and action. No one sits in judgment over us to say when or where or whom we shall worship, or, indeed, whether we may worship at all. We agree with Dr. Cavert in his assertion that "Today there is a fuller recognition of the great central convictions of the faith which the churches hold in common."

Bishop Discloses Afro-American Source of \$57,000 Baltimore Md. PHILADELPHIA

The \$57,000 which Bishop D. Ward Nichols recently used to purchase the AME Book Concern building here came from a number of sources, it was learned this week. 5-21-48 *Sub.*

Answering an AFRO editorial which questioned how a bishop was able to advance funds for such a purchase, Bishop Nichols revealed that \$35,000 of this amount was advanced by A. G. Gaston, Birmingham business man to whom he gave a personal note pending the issuance of a mortgage covering this amount.

"In the second place," the bishop continued, "I placed my home as collateral at \$10,000 to be able to make this transaction in time. Several of our bishops gave me their personal checks to make up the balance, and I have involved my own salary with the financial department of our church that I might save this building for the church."

To Make Book Concern Pay

"Aside from this, some of my personal friends gave me stated amounts helping me in my efforts to preserve our heritage."

Bishop Nichols, after pointing out that he has consistently employed a certified public accountant to audit all funds under his jurisdiction in the First Episcopal District, declared that he has pledged his support to make the book concern a source of profit. "It is my hope," he said, "to see that some person with some business ability is selected to carry on this business, thus making it an asset and not a liability to the church." 5-21-47

Governor Driscoll Gets Ovation At AME Chautauqua After Civil Rights Speech



Everybody was happy Friday night at the closing session of the 121st annual Chautauqua of the First Episcopal District of the African Methodist Episcopal Church held at Bethel AME Church, New York City, as the Governor of New Jersey and the first lady of the state, Mrs. Antoinette Driscoll, met the bishop of the First Episcopal District, A. Ward Nichols, and the first lady of the district, Mrs. Kay B. Nichols, as they received a tremendous ovation from a capacity crowd, after Gov. Driscoll had delivered a brilliant address on his civil rights program in New Jersey.

AME's Must Pay ~~The American~~ Sims's Lawyers

\$22,900 Ordered

Paid at Once

NEW YORK—(NN)—The Supreme Court of Bronx County has ordered Bishop D. Ward Nichols, as presiding elder of the First Episcopal District of the **AME Church** and its six annual conferences to pay Mrs. Mary Wagner of New York the sum of **\$22,936.76** for legal services.

Those services were rendered the Church under the terms of an agreement entered into at the time the Rev. David H. Sims was its presiding prelate.

The court ordered the Church to pay Mrs. Wagner \$19,226.36 with interest of \$3,653 dating back to June 1946, together with \$57.40 representing the costs and disbursements of the action.

It was ruled that the defendants had defaulted in the action by failing to answer or serve a notice of motion addressed to the sufficiency of the complaint before the time for taking such action had expired.

6 Conferences Must Pay

Ordered to pay the money along with Bishop Nichols were the

Delaware, the New Jersey, the Philadelphia, the Bermuda, the New England and the Canada Maritime Annual Conferences after resorting to such means, Lieberman thought out to recover the money.

all of which were named defendants in the action and which make up the First Episcopal District. The judgment was signed on Aug. 18 by acting clerk John Hanley. It was filed in Bronx

County Court last summer by Nathan Lieberman on behalf of the defendant read as follows:

"It appearing by affidavit of Bernard R. Lieberman, sworn to the 17th day of August, 1949, and

According to official papers in the case, Lieberman's firm was retained by the then Bishop Sims, who was later unrocked, to perform certain legal services which were performed. Various sums of money were paid to him on the account prior to Bishop Nichols's taking over the District.

A Last Resort

The suit charged, however, that Bishop D. Ward Nichols ignored ordinary letters and registered letters sent for \$22,996, alleged indebtedness to him by Lieberman making demands for payment after he had taken over the District and that

Board of Incorporators of the not to take possession of the limited to the Home and Foreign AME Church has been postponed church property. The AME Church, 112 W. 120th St., for another year by order of the Supreme Court Justice. Church AME Church, 112 W. 120th St., County of New York extended the order of Nov. 5, NYC, and—or

County of New York

The court ordered the sheriff tended it again on Sept. 8, 1948, pany, a corporation alleged to be of the City of New York to delay and again Aug. 15 of this year. indebted to the said defendant, or the seizure he was authorized to In extending the execution last holding property, effects or things make under a writ of attachment August from Sept. 15, 1949, to in an action of the said defendant granted by the Supreme Court on Sept. 15, 1950, Judge Levey said, or interest therein subject to an attachment.”

Aug. 15, 1947. 10-8-49

Third Extension

The extension of the writ of Incorporators of the AME Church, The original writ was granted attachment marked the third time a Pennsylvania corporation, and in favor of the law firm of Snitow that the sheriff had been ordered all its various departments and Snitow who sued the AME subdivisions including, but not Church and s leaders for

AME's Get 3rd

Seizure Stay

Given Year to Pay

\$49,000 Due Lawyers'

NEW YORK (NNPA)—Seizure of certain personal property and real estate belonging to the

\$49,000.

This represents fees the firm says it is due in connection with services performed in the unfrocking of former Bishop David H. Sims.

The church fought the suit but on Aug. 15, 1947, the Supreme Court of New York County issued the writ of attachment ordering the sheriff of New York City to seize the church's personal and real properties.

A notice of levy on the church's property was filed by the sheriff on Sept. 5, 1947, and efforts made to attach church funds in the Manufacturers Trust Company, but the bank said the Church actually was in its debt.

The real property affected by the writ of attachment is that of the Home and Foreign Missionary Department of the Church located at 112 W. 120th St. in Harlem.

AS IF BEING THE
ABLE WIFE OF A GREAT
BISHOP AND THE MOTHER
OF EQUALLY FAMOUS
OFFSPRING WERE NOT A
JOB, SARAH E. TANNER
ALSO HELPED ORGANIZE
THE A.M.E. WOMEN'S
MISSIONARY SOCIETY-THE
OLDEST SOCIETY OF NEGRO
WOMEN IN AMERICA!

SHE WAS BORN 1804 IN
WINCHESTER, VA. HER
HUSBAND, BISHOP BENJ.
TUCKER TANNER, AND
2 OF HER 7 CHILDREN-
DR. HALLIE TANNER
JOHNSON AND ARTIST
HENRY O. TANNER-
HAVE ALREADY
BEEN PRESENTED
IN THIS SERIES



**SARAH ELIZABETH
TANNER**
A.M.E. FOUNDER!

Bishop Wright Holds Goodwill Conference

Bishop R. R. Wright, holding the 28th session of the American Annual Conference of the African Methodist Episcopal Church, made what he called a large "gesture of good will" by inviting pastors of the White churches to bring the regular noon day sermons. Rev. George Clary of the Centenary Methodist Church of Dublin preached Thursday, and Rev. Sharp of the First Methodist Church of Dublin preached Friday. Judge Roy Rowland of the Circuit Court also spoke Thursday and one of Dublin's notable attorneys spoke on Wednesday.

Bishop Wright, in his address, stated that "the primary social purpose of the Church is to make people of good will, and having people of good will is the most necessary thing today. More and more must the church, not only preach good will, but it must develop the teachings of good will. In fact, we are all agreed upon the Principles of good will, the real question is: How can good will be developed and practiced in a society like ours? The church must lead, particularly in the field of interracial relations. Other organizations do their jobs, but ours is unique. If Christian people cannot agree on our racial relations, then all else is futile." The

bishop asked his ministers how many had invited a white preacher to preach in their pulpits, and out of 50, only 2 said they had done so. "It is your fault then, my brethren, that the White Preachers have not had the opportunity to preach to your people. I have invited six white preachers to preach at my conferences, and all accepted. How many have offered your singing groups to white churches? None again, you are the loser."

The bishop told of how he had with a "good morning" and a smile overcome seeming antipathy traveling in Pullman cars. He said "I used to enter a Pullman apparently with the idea that the white people were antagonistic to me, and I did not speak, and they did not speak. I was wrong. One night, I said to myself 'Why should I wait for the white man to take the initiative?' I am a preacher of the Gospel of Good Will, and I am supposed to be a gentleman; what right has a preacher to expect a business man, or writer, or labor leader, or professional man, who is not only incidentally a preacher of good will to be more concerned about good will than I, who am called of God to preach good will?" I answered my own questions by always saying "Good morning" upon entering a Pullman wash room. The result has been surprising.

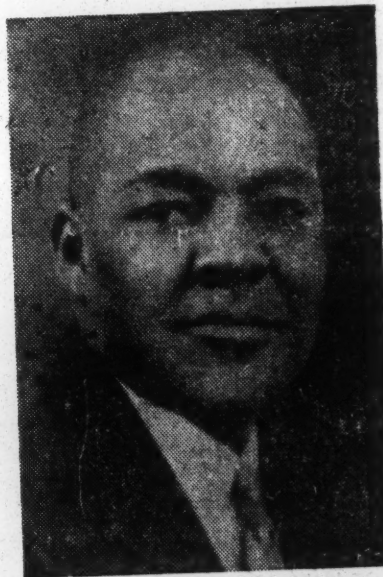
have met hundreds of fine men from all parts of the world, and had invaluable fellowship, finding no fundamental differences among them. Remember, we are preachers of GOOD WILL, and I want my A. M. E. ministers to be above everything else, "men of good will."

Bishop Allen Ordain Two Women

AT NORTH OHIO
CONFERENCE

Bishop A. J. Allen Presiding
Set Precedent in Denomination
By Action Here

Setting a precedent, in accordance with a law passed at the last General Conference of the



BISHOP A. J. ALLEN

Church held at Kansas City, the 68th North Ohio conference meeting here this week at St. John A. M. E. Church, ordained two women to the church's ministry. They are Gertrude J. Kates, pastor of Bethel A. M. E. Church, Van Wert, and Irene Virginia Moore of Grace A. M. E. Mission, Cleveland, were the newly-ordained in a moving ceremony led by Bishop A. J. Allen, presiding prelate of the district.

More than 10,000 friends and visitors poured in and out of historic St. John, 235 E. 40th Street, all week during the sessions, at which Rev. J. D. Howell, St. John pastor, acted as host.

In a sacred service of praise on Tuesday, the conference was welcomed to the city by

the Assistant Law Director McSweeney, who appeared for Mayor Burke; Rev. H. P. Horne, president of the Inter-denominational Ministerial Alliance; Rev. R. E. Hutchinson, president of the Methodist Union; Rev. R. Spoerri, executive secretary of the Cleveland Church Federation; on behalf of St. John, Mr. Walter Hatcher represented the senior church and Miss Judith Jackson, the junior church. Music was furnished by the choirs of St. John under the direction of Mrs. George H. Guinn, minister of music and Mr. Robert W. Crowler, assistant minister of music. Judge Perry B. Jackson was the presiding officer.

Wednesday the conference was opened with a Communion Service and the annual sermon was delivered by Dr. Jacobs of Quinn A. M. E. Church, Steubenville.

Each evening many outstanding officers of the church were present and delivered helpful addresses and many choirs of the connection from Northern Ohio were featured, thus adding to the spirit of good fellowship and increasing the interest of each program.

Friday night was Educational Night and a Youth Rally was held. Dr. Charles Leander Hill, president of Wilberforce University was the principal speaker. Before delivering the address, however, he gave a brief report on Wilberforce University and brought new encouragement to this great group by stating that everything was in hand, that Wilberforce was looking upward and very soon would be re-accredited.

Following the 10:30 service on Sunday a memorial service was observed and at four appointments were read by Bishop A. J. Allen, presiding Bishop of the Third District. All ministers remained at their Youngstown District and his charges, Rev. J. H. Mack, re-placed Dr. J. H. Maxwell as presiding Elder of the Cleveland District; Dr. Wm. Hodge of the conference next year.

AME's Acquire Million *Journal and Guide* Dollar Religious Plant

He announced at the same time that church services and other activities would commence at the building within the next few weeks but made no statement as to the appointment of a pastor for the new building.

The pews of the church are of carved oak, and the high ceiling is decoratively trimmed. Both a pastor's room and a choir room are provided, and a large full-length dining room is also available.

FIRST FLOOR

The first floor of the adjacent house contains a chapel seating 200 with an auxiliary room, pastor's study, choir room, two Sunday school rooms, a Bible class room, kitchen, dining room, and rest rooms. The basements hold a modern recreation room with two bowling alleys, shuffle boards, ping pong tables, five smaller rooms, and

Church Holds Farm Clinics In Florida

As Plans

a twin boiler steam-heating system for the entire plant.

The second floor is a large auditorium with a seating capacity of 800. The three-story annex, containing two nursery rooms, and thirteen other rooms with two baths, will be used as a guest house for visiting dignitaries.

Bishop Nichols reported that he now has 50,000 communicants in the Philadelphia area.

JACKSONVILLE, Fla. — The Florida A.M.E. conferences are making farm and home information a definite part of their sessions this year, says Bishop John A. Gregg, who presides over the area.

This is being done through daily agricultural clinic periods. Each conference clinic is closed with a mass meeting of farm men, women and rural pastors.

The clinic is the outgrowth of suggestions by the Rev. R. A. King of Jacksonville, to Bishop Gregg, who thought well of the idea and

immediately set up the machinery to implement it.

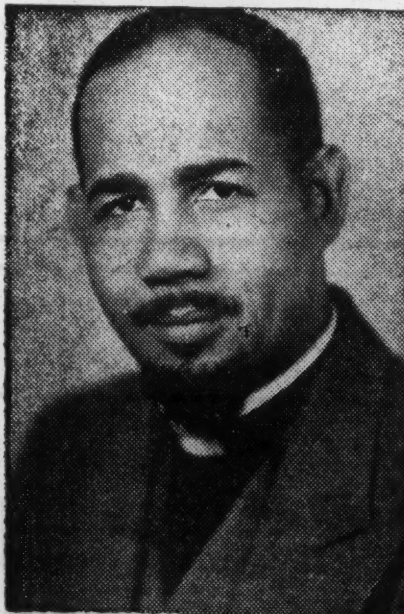
The clinic takes as its starting point the following:

1. The importance of agriculture in our over-all economy.
2. The large percentage of Negro people in the South engaged in agriculture.
3. The fact that the South is the nation's No. 1 economic problem child with the lowest per capita standard of living and income.
4. That the one crop system and high rate of interest charged for

5. What ample credit at reasonable rates of interest might do to improve the situation including net income and standard of living.

[illegible]

DISTRICT AME CHECK—The sum of \$4,274 was made in the district conference report to Bishop R. R. Wright Jr., presiding prelate, at a conference held here recently at Big Bethel AME Church pastored by the Rev. Dwight Vincent Kyle. The church always gives generously to the conference, education and mission funds.



REV. D. V. KYLE

Ira T. Bryant Surrenders \$98,345.14 To The AMEs

NASHVILLE, Tenn., June 1—(Special)—Ira T. Bryant, stormy petrel of the A.M.E. church for many years, ended his strenuous opposition to his former peers here Wednesday when a check for \$98,345.14 bearing his signature was turned over to the denomination. The action took place amid an air of celebration as leaders of the church from every section of the country were present to witness the closing of this interval.

Bryant was removed as secretary of the A.M.E. S.S. Union and Publishing Board. He was charged with misappropriation of funds in the conduct of the huge publishing business of the organization. Bryant made a bitter battle against the church to obtain restoration of its property and money. He was reported to have audaciously admitted that he had made a profit of some \$500,000 in his office.

The money, which was restored, will go into the general fund of the church. The check was received by E. A. Selby, Bryant's successor. The church was represented by Atty. Fykes Farmer.

Johnson Brings Charges Against Bishops

PHILADELPHIA, Pa. (ANP)—Dr. W. Decker Johnson, who withdrew on agreement as business manager of the A.M.E. Book Concern during a fiery meeting of the publication board here last week, accused two of the bishops on the board of mal-administration, illegal handling of funds, violation of the A.M.E. church discipline, violation of the book concern's charter and unlawful interference in a letter to the bishops' council Thursday.

The accused bishops are D. Ward Nichols, presiding bishop of the First African Methodist Episcopal district, and Frank Madison Reid, chairman of the publishing board.

Bishop Clayborn Cleared In AME Church Trial Held In Louisville, Kentucky, Friday

In one of the shortest church trials in the history of African Methodist Episcopal Church Bishop J. H. Clayborn of Little Rock, Ark., leader of the Kentucky-Tennessee District of the denomination, was cleared of all charges recently brought against him.... charges ranging from maladministration to forgery and fraud.

In the trial, held in Louisville, Ky., last Friday night, a jury of five church leaders acquitted Bishop Clayborn.

The jury, headed by Bishop George W. Baker, Detroit, deliberated only 15 minutes. It had heard testimony during two days of the ecclesiastical trial.

Bishop Clayborn's attorneys had entered a general denial of all charges. The church leader had been indicted and tried according to church law.

Bishop John A. Gregg of Florida sat as judge, with two other bishops advising him. Four elders of the church sat with Bishop Baker on the jury.

Eight lawyers defended Bishop Clayborn. Three attorneys served as prosecutors.

The general sentiment of Memphis members of the African Methodist Episcopal Church was apparently overwhelming enthusiastic in approval of the exoneration of Bishop Clayborn, according to results shown by a series of telephone calls directed to various lay and ministerial leaders of the denomination here.

\$35,000 Raised by AME's in 13th Episcopal Area

LITTLE ROCK, Ark.—Contributions of \$35,244.77 for all purposes were reported recently at the annual Tennessee-Kentucky Conference of the A.M.E. Church, Bishop J. H. Clayborn presiding. According to the conference's public relations committee, this was the largest amount ever raised at one time in the turbulent 13th A.M.E. Episcopal District by any bishop. The previous high was \$31,000.

Also pointing up the return of peace and prosperity to the district, following a series of litigations, is the fact that, although it pledged \$12,000 for Payne Seminary and Wilberforce University, it is paying \$15,000.

Peace in Chattanooga

In the Chattanooga area where Bishop Clayborn removed the Revs. E. P. Williams and T. D. Gaines from Warren Chapel and St. Paul Church last March, the churches raised \$2,599 for the May rally. Warren raised \$1120.98 and St. Paul paid all assessments.

Replacing the Revs. Mr. Williams and Mr. Gaines, who failed through civil suits and injunctions to win re-instatement, were the Revs. A. F. Davis at Warren Chapel, and James Keys at St. Paul.

Bishop Clayborn, assigned to the 13th District in May, 1948, also saved the church at Clarksville, where the Rev. A. J. Smith formed a new corporation. He was succeeded by the Rev. W. E. Pruitt.

AME CHURCH FINANCES

For some reason unknown to us, the great A.M.E. Church has never seemed to make much of a success out of its publishing enterprises.

Members of the denomination and many outsiders were just about surfeited with the long, drawn-out wrangle involving Ira T. Bryant and E. A. Selby over the denomination's publishing house at Nashville.

But this dispute had hardly been settled before there were rumblings of discord involving the A.M.E. Book Concern in Philadelphia. As a result, the elected manager is reported to have withdrawn in exchange for a \$2,000 settlement.

During the course of this latest dispute, it was charged that the book concern owed more than \$7,000 in bills and unpaid wages. The denomination's building housing the business was bought by Bishop D. Ward Nichols at a sheriff's sale last January for \$54,200. Bishop Nichols declared at that time that he was buying the building not for himself but in order to save it as a heritage for the church.

Bishop R. R. Wright Jr. is reported to have offered to buy the building from Bishop Nichols for \$57,000 and, in addition, to advance \$10,000 to pay off the concern's debts.

It is understandable how the average layman would raise certain questions regarding these goings-on in the denomination.

Where and how does a bishop acquire sufficient funds to swing a deal as big as this?

Why should a denomination that collects over a million dollars a year let its business operations go to seed?

Why should not an independent auditor be brought in to check over these business accounts?

Why should the denomination continue to operate businesses if they are unable to pay their own way?

It is understandable that the men of God might not have too much knowledge about material things, but would it not be good business for them to employ someone who has?

The AFRO has for a long time urged that our churches handle their finances in a more business-like manner. The shenanigans at Nashville and Philadelphia impel us to repeat that suggestion now.

the assets of the church have been tied up by a warrant of attachment, it was authoritatively learned that the church has made four unsuccessful attempts to have the order vacated.

The attachment order was issued by the New York Supreme Court against the church's incorporators as the result of a suit brought by the law firm of Snitow and Snitow. This firm sued to compel New York.

AME Bishop Denies Church Assets

Tied Up by Suit in N. Y. District

Probe Shows Institution in 4 Vain Moves to Have Court's Attachment Order Lifted

NEW YORK (AP)—Although Bishop D. Ward Nichols, presiding bishop over the First Episcopal District of the A.M.E. Church, denied last Thursday that

Calls Suit "Publicity Stunt"

"Judge Johnson stated at the time that the contract which Rev. Charles Taylor had with Bishop Sims' was not worth the paper it was written on and the lawyer who drew the contract should have repaid the money which he was paid for drawing it."

"The attempt on the part of Taylor to revive this suit in another court is just another one of his stunts to seek publicity."

Fights Suit Vigorously

Although Bishop Nichols was inclined to take the attachment order lightly, it was learned that the church has filed answer to the suit brought by the white lawyers, and that it has attempted on four occasions to have the order vacated.

The NNPA News Service disclosed the existence of such an order last week and revealed that the court has extended the order until September, 1949. The order, it was said, ties up the more than \$1,000,000 assets of the AME Church in Bishop Nichols' district.

Rev. Taylor Seeks \$9,000

The suit of Rev. Charles Taylor referred to by Bishop Nichols concerns an action where the Rev. Mr. Taylor sued the New York Annual Conference for more than \$9,000 in back salaries which he said is due him as a traveling minister.

His suit was filed in the Supreme Court of Queens County. The Rev. Mr. Taylor lives in Corona, L.I.

The minister based his claim on a church law which requires traveling ministers to be paid a minimum of \$2,000 a year, plus rent, fuel, traveling expenses, and board for his family.

He says the church owes him \$8,833 for back salary and subsistence, and \$975 for travel expenses.

He asserted that three resolutions were adopted at the annual session in Jamaica, L.I., on May 27, 1944, authorizing the bishops and finance committee members to pay him the money.

"The report that the AME Church property in New York is tied up is factually incorrect. As presiding prelate for the First Episcopal District of the AME Church I feel that it is my duty to clarify the situation as much as I can."

"I certainly appreciate the efforts of our great Negro press to bring the truth to its readers. Here are the facts."

Suit Cites Mission Group

"The litigation mentioned concerns a separate corporation, the Missionary Society, which is incorporated under the laws of the State of New York, and not the AME Church as published."

"The Missionary Society, under Dr. L. L. Berry, is in no way connected with the lamentable Bishop

them \$49,000 of a \$50,000 fee claimed on account of legal services rendered in the litigation over the unfrocking of Bishop David H. Sims.

Bishop Issues Statement

Bishop Nichols issued a statement denying the funds had been taken as a result of the suit, the text of which follows:

Bishop Wright's Fine Record

A news announcement reports that Morris Brown College has received \$243,000 from the African Methodist Church sources and that Bishop Richard R. Wright has sparked the activities which produced so fine a record. It indicates, too, the devotion the AME members have for their churches and schools.

Bishop Wright declared that much of the success was due to his predecessor, Bishop W. A. Fountain, who had laid the foundation plans. Bishop Fountain's able son, William A., Jr., heads Morris Brown and we think the university fortunate to have him. He and Bishop Wright obviously make a fine team.

In refuting the charge of uninformed persons that Negroes do little for themselves, the people of the Sixth Episcopal District of the AME have done more than a fine job of raising money for a splendid and deserving college.

OUR NEGRO COMMUNITY

Bishop Wright 'Financial Wizard,' Says AME

They're speaking of Bishop Richard R. Wright, of the Sixth Episcopal District, as somewhat of a financial wizard in African Methodism. Having succeeded another great financier, Bishop W. A. Fountain, now President of Morris Brown, Bishop Wright, in one year has raised \$243,000 for Morris Brown College. Clark University and worked nights at the Federal Reserve Bank to help finance his singing lessons.

Bishop at the June meeting of the school's trustees. In reporting it, Bishop Wright gave credit to The Georgia Regulars for having done the job. "I did not do it, we did by Andre Obey, will be presented t," he addressed The Regulars. Thursday, Friday and Saturday

At the Board meeting in June, 1948, President Fountain outlined Morris Brown's million-dollar expansion program. He asked the church to raise its contribution from \$70,000 to \$100,000. Although some were doubtful that the higher amount could be solicited, Bishop Wright turned to the President and said, "President Fountain, we accept the challenge. It will be \$100,000 and more, if needed."

The need was greater, however.

Morris Brown was to finish a \$120,000 gymnasium in a few weeks; also a \$450,000 stadium and a \$250,000 girls' dormitory, an elegant Episcopal residence, was to be built.

Today, all these projects are finished. In all, the AME Church, under Bishop Wright's leadership, contributed \$243,000.

AME Church Reports 800,000 World Members

NEW YORK —(ANP)—The records of the African Methodist Episcopal Church show a total number of more than 800,000 members, 7,000 pastors, 350 presiding elders, 17 general officers, and 16 bishops.

According to "The Journal of Religious Education of the AME Church," there are more than 300,000 Sunday school pupils, 75,000 Allen C. E. Leaguers. The first Negro missionaries sent by Negroes to Haiti in 1826, West Africa in 1891, and South Africa in 1898 were by the AME Church.

The Church also has pioneered in journalism, and today has the oldest religious weekly published by Negroes in the world, "The Christian Recorder." Its other publication is the "AME Review," the oldest Negro magazine in the world. It owns the AME Book Concern."

The AME Discipline was the first book of law published by Negroes, and the AME Hymnal was the first of its kind in the world produced by Negroes.

Bishop Nichols Buys Building

The Afro-American
Saves AME Property
at Sheriff's Sale
Dat. 1-8-49

PHILADELPHIA
The six-story Allen Building, 19th and Pemberton Sts., headquarters of the AME Church's First Episcopal District and the Book Concern, was bought at a sheriff's sale by Bishop D. Ward Nichols Monday afternoon for \$54,020. 1-8-49

The building, erected by the Book Concern in 1927 at a cost of over \$200,000, was put on the auction block for failure to pay a total of \$53,207 in city taxes over a period of 10 years. Dat. 1-8-49

The sale brought to light the fact that a mortgage of \$112,000 has been held on the property for former Bishop George E. Curry since Dec. 30, 1939. This was a surprise to officials of the church, who were given another impression when Curry was elected to the bishopric in 1940.

Bishop Nichols, presiding prelate of the First District, made it plain that, although he put up his personal check of \$5,420 as a deposit, he was buying the building to save it for the church.

He received a last-minute notice that the building was going on the block and rushed over from New York after advising Raymond Pace Alexander and his wife, Mrs. Sadie T. M. Alexander, attorneys for the church, that under no condition would he let the building leave control of the AME Church.

"This building was not going to be lost to the church," Bishop Nichols said. "We were prepared to go to \$100,000, or as much as it would have cost to save it. I do not want the building for myself."

He added, "If I were going to invest money, I would have bought an apartment building."

Although it was reported that there were representatives of the Rev. Mr. Curry and another bishop at the sale, in Room 653, City Hall, the only bid was made by Alexander, acting for Bishop Nichols.

Balance Due in 21 Days

Sale of the building is subject to redemption by the owner within a year at the purchase price. All mortgages were wiped out by the sheriff's auction. *The Afro-American*
Dat. 1-8-49

Balance of the \$54,000 must be paid within 21 days. Otto Froboese is reported as owner of the property. Records show he took title in 1930 and that nine years later, the Rev. Mr.

Curry became the fourth mortgage owner. At that time, Curry was manager of the AME Book Concern. Dat. 1-8-49

Critic Must Pay Back \$48,000

The Afro-American
Interest Dating From 1922 Equals Principal

NO FRAUD FOUND
Dat. 3-5-49

Lien Placed Against Defendant's Houses

NASHVILLE — The AME Church last week finally won its 10-year fight with Ira T. Bryant for accounting of funds and properties which he handled in his former capacity as secretary and chief executive officer of the AME Sunday School Union.

Federal Judge Elmer Davis confirmed a special master's report that Bryant has failed to account for \$48,910.84 belonging to the church.

The liability stipulated in the master's report also fixes interest on some items dating back as far as 1922, and which will almost equal the principal, it was said.

No Evidence of Fraud

The report of the master, Alfred T. Adams, did not contain any evidence of fraud by Bryant, who, asked to comment on the findings against him, said: "I have no comment to make."

The master's report sets forth that "Bryant claims to have mixed his personal funds with those of the church, and failed to keep adequate records."

Other Findings

Other highlights of the report follow:

"Bryant built more than half a dozen buildings during his trusteeship—some for the church and some for himself."

"Materials paid for by the Sunday School Union found their way into Bryant's buildings, and some second-hand materials owned by him were used in the Union's building."

No Proper Records

"He kept no proper records to reveal these transactions and stated that he kept no books of his own, and knew he was responsible for what the books of the Sunday School Union showed."

"Bryant failed to keep any records which would reveal his own transactions with the Union."

"No records of books were produced which showed a separation of materials used in Bryant's buildings and the Sunday School Union's building."

Union's building.

Accounts in Confusion
"The proof is replete with the confusion of accounts, both bank accounts and accounts for the building materials."

The church has obtained a lien on apartment houses that Bryant built at three locations here.

Feud Intense, Bitter

The feud between Bryant, a caustic critic of bishops, presiding elders, general officers and educators, and the hierarchy of the church was intense and bitter.

It incited numerous controversies in the press and discussions



IRA T. BRYANT

in almost every Episcopal District the General Conferences, and meetings of the Bishops' Council.

Evidence Weighty
The case, representing 3,000 pages of evidence, has been before the State Court, the Sixth Federal Circuit Court in Cincinnati and back to the court here.

The church filed a petition in Federal Court on Aug. 5, 1938, asking an accounting by Bryant as chief executive officer of the Sunday School Union, which was acting as a trustee for the church's property.

Prior to this action, Bryant was secretary of the Union. Another day School Union found their way into Bryant's buildings, and some second-hand materials owned by Bryant refused to give up the office.

The matter was taken to the State Court which ruled that Bryant still held the office.

Church Upheld

In 1940, the Federal Court ruled that all property handled by Bryant belonged to the church, and this ruling was confirmed by the Sixth Circuit Court of Appeals.

An order was then served on Bryant to turn the church property over to a new set of trustees and make an accounting, and a master was appointed to receive evidence in the litigation.

Bishop Nichols Buys A. M. E. Book Concern

The Afro-American
Saves AME Property at Sheriff's Sale
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PHILADELPHIA
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The building, erected by the Book Concern in 1927 at a cost of over \$200,000, was put on the auction block for failure to pay a total of \$53,207 in city taxes over a period of 20 years.

The sale brought to light the fact that a mortgage of \$112,000 has been held on the property for former Bishop George E. Curry since Dec. 30, 1939.

This was a surprise to officials of the church, who were given another impression when Curry was elected to the bishopric

in 1940. *The Afro-American*
Ownership Mystery

Who actually owned the property is a mystery. An Otto Froboese is listed as owner, but church officials say this is obviously a fictitious person.

There were several rumors circulating. One is that without the church's knowledge a bishop owned the building and that a former high officer of the church has possession of the deed.

An effort will probably be made to smoke out the real owner, and if it proves to be a member of the bishopric, there will most likely be fireworks.

Move to Save Building

Bishop Nichols, presiding prelate of the First District, made it plain that, although he put up his personal check of \$5,420 as a deposit, he was buying the building to save it for the church.

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Balance Due in 21 Days

Sale of the building is subject to redemption by the owner within a year at the purchase price. All mortgages were

Wright's Bid Challenged
The explosion came when Bishop R. R. Wright Jr., offered to buy it from Bishop D. Ward Nichols for \$57,000 and to advance Johnson \$10,000 to pay off accumulated debts. *The Afro-American*
The building houses the Book Concern and the headquarters of the First Episcopal District. Bishop Wright wanted Johnson retained as manager, a post to which he was elected at the Gen-

In agreement that he would withdraw as manager of the AME Book Concern for a settlement of \$2,000 was signed late Thursday by the Rev. W. D. Johnson and members of the Publication Board investigating committee. The agreement followed a meeting in the Allen Building, 19th and Pemberton Sts., from 11 a.m. to 7 p.m., marked by a bitter verbal clash over ownership of the building.

Curry was manager of the AME Book Concern. *The Afro-American*
Philadelphia Afro American
January 8, 1949

AME's End Feud
Over Book Plant
Balance of the \$54,000 must be paid within 21 days. Records show "Froboese" took title in 1930 and that the mortgage was assigned to the Rev. Mr. Curry nine years later. It is that time of the Rev. Mr.

Nichols, the New York suit was Mr. Taylor said he was charged with supervising the "conduct of the conference between Bishop Nichols and Sheriff [redacted] empowers him to get the brought against: The New York Annual Conference and report to and from the confer[ence], the Rev. Mr. Taylor who have been seige the Church's Foreign church to accept its new pastor. The Revs. William L. Freeman acts of progress of the conf[erence] fighting in the courts for a number Missionary property in Harlem of the Rev. Mr. Lewis was mandamus, treasurer of the conference; fence respective mission of years and only two weeks ago a This order wassued as the uly under the eight-year tenur Jacob A. Portlock, Charles W churches within the State." charge of criminal libel was about result of a suit by a white law rule adopted at the General Confer[ence] Refused Co-operation to be lodged against the Rev. Mr firm which demanded \$100,000 for services to certain Bishops erence last week. He contends, however, that he Taylor by the Church. Attorney of in aiding to have Bishop St. Matthews has about 3,000 Roscoe C. Henderson, Charles E. has been unable to perform such But the District County set the matter aside Sims unfrocked. members and the Rev. Mr. Lewis Stewart, Samuel H. V. Gumbus duties because when he asked Kings County became known that the used to keep another appoint Describing himself as an AME the Finance Committee of the Con. Rev. Mr. Taylor had brought suit ment and asked for an evangelist clergyman and New York district fference to give him an accounting against the Annual Conference. The much sued AME Church al certification of the Conference of the funds of the conference they reads being a writ of attach- Clerics in N.Y. Suit

3-28-49

Annual Winter Meet Will Be Held Jan. 11-15

All Major Officers
Are Scheduled To
Attend Conference

By ROBERT F. FISHER

COLUMBIA, S. C.—The annual mid-winter meeting of the Board of Bishops of the African Methodist Episcopal Zion Church and the Ministers' and Laymen's Association will be held here at Jones Chapel AME Zion Church Jan. 11-15. Bishop W. W. Slade will be host-bishop, Dr. J. W. Shaw will be host-presiding elder, and the Rev. S. J. Henry will be host pastor.

This meeting will be significant because there are many problems arising since the General Conference last May that must be adjusted. Chief among these is the budget as set up by the General Conference and seemingly misunderstood by several bishops.

REPORTS TO BE MADE

Bishop Cameron C. Alleyne, supervising the churches and schools of the Virgin Islands with Dr. Herbert B. Shaw, home mission secretary, will make a report on their trip of inspection, and Dr. J. W. Eichelberger, secretary of Christian education, and Bishop J. V. Martin, chairman of the board of Christian education, schools and colleges, will report on their tour of inspection to all the church schools in this country with a view of adjusting our educational processes to present-day trends of education.

All of the department heads will make reports and the general secretary will give a resume of the operations of the church for the past six months.

Among the bishops scheduled to be present at the meeting are Bishops Paris A. Wallace, retired, Brooklyn, N. Y.; Benjamin G. Shaw, senior active bishop, Birmingham, Ala.; William J. Walls, Chicago, Ill.; John W. Martin, Chicago; Cameron C. Alleyne, Philadelphia, Pa.; William C. Brown, Los Angeles, Calif.; Buford F. Gordon, Charlotte, N. C.; Walter W. Slade, Charlotte, N. C.; Edgar B. Watson, Greensboro, N. C.

C.; James Clair Taylor, Memphis, Tenn.; Raymond L. Jones, Salisbury, N. C.; and Hampton T. Medford, Washington, D. C.

Twelve general officers will also be present, among them will be Dr. R. Farley Fisher, general secretary-auditor, Washington, D. C.; Dr. George F. Fall, secretary of finance, Charlotte, N. C.; Dr. William A. Blackwell, manager of publication house, Charlotte, N. C.; Dr. Walter R. Lovell, editor of Star of Zion, Charlotte, N. C.; Dr. David H. Bradley, editor of Quarterly Review, Ridgewood, N. J.; Dr. Daniel C. Pope, secretary of foreign missions, Washington, D. C.; Dr. Herbert Bell Shaw, secretary of home missions and Pen-sions, Wilmington, N. C.; Dr. James W. Eichelberger, secretary, department of Christian education, Chicago; Daniel W. Andrews, secretary, department of church extension, Winston-Salem, N. C.; Dr. W. S. Dacons, secretary, department evangelism, Charlotte, N. C.; Dr. W. J. Trent, president, Livingstone College, Salisbury, N. C., and the Rev. Oscar D. Carson, division secretary, American Bible Society, Richmond, Va.

WOMEN OFFICERS
The officers of the executive board of the Woman's Home and Foreign Missionary Society are Mrs. M. Anna Hauser, president, Salisbury, N. C.; Mrs. Delacey Grecian-Donowa, vice president, Asbury Park, N. J.; Mrs. Cynthia Martin Waff, recording secretary, Philadelphia, Pa.; Mrs. Abbie Clement Jackson, executive secretary, Louisville, Ky.; and Mrs. Julia Baum Shaw, treasurer, Columbia, S. C.

Philadelphia-Baltimore conference, was chased from the John Wesley AME Zion church Sunday by a group of fist-shaking women because he transferred their pastor.

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All heads of the missionary departments and the episcopal supervisors will be in attendance with the members of the Ministers' and Laymen's Association with the Rev. Dr. Stephen G. Spottswood, president, Washington, D. C.; Miss Lillian I. Browder, recording secretary, Chicago; Dr. E. Franklin Jackson, executive secretary, Buffalo, N. Y.; and Mrs. Penretta Davis, treasurer, St. Louis, Mo.

**Bishop Is
Chased By
Irate Women**

PHILADELPHIA—Bishop Cameroy Chesterfield Al-

leyene, prelate of the Philadelphia-Baltimore conference, was chased from the John Wesley AME Zion church Sunday by a group of fist-shaking women because he transferred their pastor.

His robe sweeping the ground, the bishop was escorted to his car with the women rushing behind him. Cause of the excitement was the removal of Rev. Cecil Lynch from the 15th and Lombard st. church to Jersey City, N.J.

When Bishop Alleyene read a notice of Rev. Lynch's removal, a woman snatched the paper from the prelate's hand and threw it back at the bishop.

Mrs. Mary Anderson, 79-year-old president of the Stewards Board and accepted "mother of the church," mounted the pulpit and was followed by a score of other women.

"You're dirty, just plain dirty," Mrs. Anderson yelled at the bishop. Meanwhile, Miss Althie Douglas, daughter of the late Rev. Fred Douglas who once pastored Wesley, fainted as others yelled and screamed.

Church Faces Split

As more women poured on the pulpit, several of the ministers nearby rushed to the bishop's side and escorted him and his wife, Mrs. Bettylee Alleyene, out a side door to the street and into his car. The car drove off with the women in pursuit.

Several meetings were held by members of Wesley Sunday night after assignments were announced. One group met at Collins restaurant to form plans for retaining Rev. Lynch at Wesley.

A spokesman for this faction said Bishop Alleyene would be asked for a reconsideration of the matter. If the bishop refused to send Rev. Lynch back to Wesley, the faction said it would establish a new church with Rev. Lynch as pastor.

It was pointed out that Alleyene was bishop when the church split 15 years ago. At that time Rev. Douglas was moved after he had cleared the church of debt.

**Negro Church Group
Plans Friendship Drive**

MOBILE, Ala., Nov. 5—(AP)—An Alabama Negro church group Saturday pinned its hopes for racial recognition on individual efforts to make white friends, not on group action or Northern aid.

"The masses of the Negro race

cannot change the masses of the white race into strong friends by group methods," a resolution adopted by the West Alabama Conference of the A. M. E. Zion Church stated.

"It can be done by one Negro in a community making a white friend and another Negro making a white friend and another Negro doing the same thing until that entire community will be a friendly harmonious community."

The resolution added, "It is obvious that an improved attitude for the Negro race will never be realized because of movements originated and supported solely in the North."

"We are not in harmony with the communistic movement which is hurting America," the statement said.

**Negro Conference
Adopts Resolution**

MOBILE, ALA., Nov. 5—(AP)—The individual Southern Negro can do more than groups or Northern friends to improve the attitude of the "dominant (white) race," a Negro church group said today.

A resolution adopted by the West Alabama Conference of the A. M. E. Zion Church said a friendly, harmonious community could be achieved by one Negro after another making white friends.

"Northern friends can help us a great deal and can fight for rights and privileges with the ballot and in other ways where we are helpless," the statement said. "On the other hand, when the Southern white man finally takes an open stand for the Negro and it spreads throughout the South, there will no longer be any problems."

"We must demonstrate to the world that we are reliable, dependable citizens and that we are expecting the treatment accorded to good citizens," the resolution added.

"We are not in harmony with the Communist movement which is hurting America. The large majority of Negroes are solidly behind the ideals of Democracy and we expect the full benefits of American Democracy."

Alabama AME's Self Area Session

ALABAMA—The East Alabama annual conference of the AME Church will be held Nov. 9-13 at Washington Chapel Church, at Tuskegee Institute with Bishop S. D. Greene presiding.

Approximately 200 delegates, representing 100 churches in the district, will be provided for by local committees of the host church.

Food Arrangements
All meals will be served in the church dining room which can be converted into an auditorium to care for the overflow crowd on opening day and at Sunday's meeting, about 150 persons.

The Rev. T. R. Newman who has pastored the host church for 13 years, said there will be a charge of \$1.00 per night for lodging and 50 cents for breakfast. Dinner will be served free to delegates by the local church.

WANT TO LIVE TO BE 80?

Watch Your Stomach, Says Rev. Jernagin

WASHINGTON

Take care of your stomach and your stomach will take care of you, is the philosophy of the Rev. W. H. Jernagin, pastor of Mount Carmel Baptist Church, who marked his 80th birthday last week.

Born in Noxubee County, Miss., on Oct. 13, 1869, the venerable pastor says his vigor is due to good health habits and the vitalizing influences of many years of Christian service. He has been a preacher for 60 years.

"My system has never been poisoned with tobacco or whisky," declares the Rev. Mr. Jernagin. "And I've been on a special health diet for the past 28 years."

Very Little Meat

His health diet includes a large percentage of fresh juices — vegetable and fruit — and very little meat. He drinks a lot of milk and a "health tea" made of mint and alfalfa.

Some idea of the popular pastor's vigor may be obtained by the fact that three times during the past three years, he has made trips to Europe.

He was a member of the constitutional committee of the Amsterdam Conference in 1947, addressed the Baptist World Alliance in Copenhagen in 1948, and spoke at a religious conference in Stockholm this past summer.

These recent trans-oceanic trips were nothing new to the Rev. Mr. Jernagin, however. In all, he has crossed the Atlantic 14 times, the Pacific twice. He likes air travel, too.

During 1945, he says, he flew 35,000 miles in the Pacific, under the auspices of the Joint Army and Navy staff.

Converted 2,000 GI's

This Pacific jaunt, which also included 1800 miles by jeep, truck and auto, and 200 miles by boat, made it possible for the Rev. Mr. Jernagin to preach to over 50,000 soldiers in the Eastern Theatre. More than 2,000 GI's were led to accept Christ because of his preaching.

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President of the National Baptist Sunday School and the BTU Congress, the Rev. Mr. Jernagin is also one of the 15 members of the executive board of the Baptist World Alliance.

He founded and served as director of the Washington Bureau of the Interfraternal Council of Churches and is active in many civic and religious organizations in Washington.

Baptist

First African Celebrates Its 140th Anniversary

Clerics, Churches of Area Participate;

Oldest of Denomination. Rev. Jackson: Pastor

PHILADELPHIA The church contributes liberal-ly to Christian Missions, education and other causes sponsored by the denomination. Its Benevolent Board also makes many contributions to the unfortunate in the community.

Celebration Schedule

The observance opened Sunday and will continue until Nov. 27 with congregations and pastors of other churches in the area participating in the services.

The church was organized May 13, 1809 by the First Baptist Church (white) of Philadelphia with 13 members who had escaped from Virginia and involuntary servitude. The members had first been received into fellowship by First Baptist.

Only Nine Pastors

In its long history, First African, which has played a leading role in religious affairs of the city, has had but nine pastors. The present minister, the Rev. Manning Jackson, was called to the pastorate in July, 1948.

Prior to that time, he served for 13 years as pastor of First Baptist Church, San Antonio, Texas.

Other pastors and the years they served were:

The Revs. Henry Cunningham, 1809-1819; John King, white, 1813-1832; James Burroughs, 1832-44; Richard Vaughn, 1847-1859; James Underdue, 1859-64; Theodore D. Miller, 1864-97; William A. Credit, 1897-1915; and William A. Harrod, 1916-1947.

A recent re-registration of the membership indicates it is well over the 2,000 mark, 122 of whom joined this year. The Sunday School has an enrollment of 400.

Officials of the church include: Trustee Board—Edward B. Williams, chairman, Dr. Tanner G. Duckrey and A. J. Gaddy, vice chairmen; Deacon Board—John H. Williams, chairman; Elijah D. Thomas and William A. Snead, vice chairmen; Mothers—Mrs. Sarah F. Bundy, chairman, Mrs. Alice A. Ivory, vice chairman.

A Baptist Training Union recently was organized under Daniel B. Dudley and Mrs. Edna Sampson. Directors in the musical department are U. G. Chambers, Mrs. Claudine Sykes and Mrs. Irene Alexander.

Baptists Elect Heads Of Foreign Missions; Raise Over \$130,000

Reporter, Sat. 9-17-49

Financial Report

NORFOLK, Va. — Dr. O. S. Bullock, pastor of First Baptist church of Raleigh, N. C., was elected president of the Lott Carey Baptist Foreign Missionary convention in session here last week.

According to the annual report of Dr. W. C. Sommerville, executive secretary, a total of \$130,264.65 was raised for the year ending July 31. It is an increase of more than \$3,000 over any previous year, according to the report.

Attended by approximately 1,500 delegates and visitors from 18 states and five foreign countries, the convention held executive meetings at First Calvary Baptist church.

First Calvary Baptist church, Norfolk, ranked second with contributions of more than \$2,000.

Other officers elected were Dr. U. G. Wilson, pastor of Zion Baptist church, Portsmouth, Va., first vice-president; Dr. J. T. Hill, Richmond, Va., 2nd vice-president; Rev. J. H. Moore, secretary; Dr. J. J. Freeman, assistant secretary; Dr. A. W. Brown, treasurer; Rev. H. T. Gaskins, auditor, and Rev. P. A. Bishop, statistician.

Dr. Mordecai W. Johnson, president of Howard university, in his closing address, told the delegates this year's convention was the "greatest in the history of the organization." Next year's session will be held in Washington, D. C.

Name State Officers

R. L. Holman, of Norfolk, was elected president of the Laymen's League, and Mrs. A. B. Randolph of Washington, D. C., head of the Woman's auxiliary.

State vice-presidents elected were: District Columbia, Dr. G. O. Bullock, Washington, D. C.; North Carolina, Dr. J. T. Hairston, Greensboro, N. C.; New Jersey, Dr. J. Vance McIver; New York, Rev. Thomas Kilgore, jr.; Connecticut, Rev. I. Logan Kearse; West Virginia, Dr. C. W. B. Gordon, Kimball; Pennsylvania, Rev. Ernest Waeson, and Rev. J. C. Kirson, Maryland; Rev. V. T. Williams, Ohio, Rev. W. J. Payden; Michigan, Rev. C. E. Askew; Oregon, Rev. J. J. Clow; Oklahoma, Rev. J. H. Winn, and Georgia, Rev. C. J. Grehseman. Dr. W. L. Ransome, Richmond, Va., was re-elected chairman of the executive board.

Youth Group

Under the supervision of Mrs. O. S. Bullock, of Raleigh, N. C., and Mrs. C. E. Griffen, of Norfolk, Va., members of the Young People's auxiliary elected Miss Sheriley Page, Pittsburgh, Pa., president; Miss Maggie L. Causie, Richmond, Va., vice-president; Mrs. Ernestine Wynn, Chase City, Va., second vice-president; Clifton Stone, Smithfield, Va., recording secretary; Miss Carylton McGraw, Monesson, Pa., corresponding secretary. Miss Luvenia Williams, Winston-Salem, N. C., and treasurer, Miss Betty Ann Parker, Columbus, Ohio.

BAPTISTS IN LOS ANGELES MEET PASS CIVIL RIGHTS RESOLUTIONS

Black Baptist
Oct. 9-24-49
Call for Total Equality in America Including
Travel, Education, Labor, Etc.

WANT ANTI-LYNCHING LEGISLATION

LOS ANGELES — (ANP) — With a mighty volume of devotional music and a series of inspirational sermons, the National Baptist Convention, U. S. A., Inc., closed its 69th annual convention here at Wrigley field before a capacity audience of 35,000 delegates, friends and guests.

The convention also passed several resolutions on civil rights, and pledged its members' loyalty to the United States.

Opening the final day's program at Wrigley field with a model Sunday school conducted by the Sunday School Publishing board, Dr. A. M. Townsend, secretary; the conference continued with a rally by states.

At 11 a. m. devotions were led by the Rev. E. W. D. Isaac of Tennessee. Dr. D. V. Jemison, convention president, delivered the sermon. Foreign mission mass meeting was held at 3 p. m. with the Rev. M. L. Shepard of Pennsylvania, chairman. At 5:30 p. m. a B. T. U. mass meeting was held with the Rev. J. W. Gayden of Mississippi, presiding. The Rev. R. H. Stephenson of Illinois preached the final sermon of the evening at the 8 p. m. services.

In a resolution introduced by Dr. W. H. Jernagin, president of the Sunday School and Baptist Training Union (BTU) congress, the conference declared:

"1. We call on President Truman to instruct the Treasury department to wipe out discrimination and jimerow in the Bureau of Engraving and Printing immediately.

"2. We call on congress and particularly the house committee on merchant marine and fisheries to hold hearings and to take favor-

able action on bills which would create at least a 50-cent hour minimum wage in the Panama Canal Zone and established decent retirement benefits for Negro workers employed in the Zone."

On Civil rights the delegates resolved:

"1. Establishment by the government of an active aggressive campaign to defend and enforce civil rights and liberties: Housing, education, enforcement of the abolition of discrimination in all branches of the armed forces.

"2. Establishment of fair employment practices.

"3. Abolition of the poll tax as a requirement for voting." "4. Enactment of a federal (Anti-lynching law).

"4. Elimination of discrimination within civic and professional groups.

"6. As a Christian group we denounce the activities of the Ku Klux Klan with or without hoods, and call upon our attorney general to prosecute this, and all other lawless groups which intimidate citizens without due process of law".

Two of the most inspiring speeches at the conference were made by Dr. Sandy Ray, chairman of the social service commission, and Dr. J. A. Bacoat, president of Benedict college.

Dr. Ray declared:

"As chairman of this commission, I am calling for total equality in America, equal opportunities in travel, education, labor, politics, hotel accommodations in housing, military service, and in all areas of American life—now."

Following his inspiring talk the convention resolved to send a telegram to the Associated Press, urging it to report in greater detail and with more fairness than has been shown in the past, news favorable to Negroes.

Both Dr. Ray and Dr. Bacoat denounced the terming of the Negro race as "subversive" because of statements allegedly made by Paul Robeson.

Declaring that American Negroes will fight against any enemy of this nation, Dr. Bacoat said:

"Everything we have is here our homes are here; our children are here. But we still will make no compromise with bigotry and prejudice, discrimination and segregation at home. We will return to always continue fighting these evils, too."

WANT TO LIVE TO BE 80?

Watch Your Stomach, *Dr. American* Says Rev. Jernagin

WASHINGTON

Take care of your stomach and your stomach will take care of you, is the philosophy of the Rev. W. H. Jernagin pastor of Mount Carmel Baptist Church, who marked his 80th birthday last week.

Born in Noxubee County, Miss., on Oct. 13, 1869, the venerable pastor says his vigor is due to good health habits and the vitalizing influences of many years of Christian service. He has been a preacher for nearly 60 years.

"My system has never been poisoned with tobacco or whisky," declares the Rev. Mr. Jernagin. "And I've been on a special health diet for the past 28 years."

Very Little Meat

His health diet includes a large percentage of fresh juices — vegetable and fruit — and very little meat. He drinks a lot of milk and a "health tea" made of mint and alfalfa.

Some idea of the popular pastor's vigor may be obtained by the fact that three times during the past three years, he has made trips to Europe.

He was a member of the constitutional committee of the Amsterdam Conference in 1947, addressed the Baptist World Alliance in Copenhagen in 1948, and spoke at a religious conference in Stockholm this past summer.

These recent trans-oceanic trips were nothing new to the Rev. Mr. Jernagin, however. In all, he has crossed the Atlantic 14 times, the Pacific twice. He likes air travel, too.

During 1945, he says, he flew 35,000 miles in the Pacific under the auspices of the Joint Army and Navy staff.

Converted 2,000 GI's

This Pacific jaunt, which also included 1800 miles by jeep, truck and auto, and 200 miles by boat, made it possible for the Rev. Mr. Jernagin to preach to over 50,000 soldiers in the Eastern Theatre. More than 2,000 GI's were led to accept Christ because of his preaching.

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He is the son of the late Allen and Louisa Jernagin of Noxubee County, where he received his early schooling. Later, he studied at Meridian Academy, Alcorn College and Jackson College.

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He founded and served as director of the Washington Bureau of the Interfraternal Council of Churches and is active in many civic and religious organizations in Washington.

Is Independence Worth \$100,000?

Williamsburg Post-Op. 10-15-49
**Rockefeller Gift May Go Begging Because One Of
Three Churches Won't Agree To Consolidation**

WILLIAMSBURG, Va.—
Unification of three Negro Baptist churches here appears to be blocked, in spite of an offer from John D. Rockefeller, Jr., of \$100,000 if the churches consolidate.

The stumbling block is the congregation of Mt. Ararat Baptist church, which approved unification, provided its pastor, the Rev. W. L. Wales, Jr., is pensioned for life.

In a letter to Rockefeller, the council representing the three churches declared there never would be "peace and unity in the consolidated church if any minister was so provided for."

Pastors of the other two churches have agreed to resign if unification of all three churches is accomplished. They are the Rev. Charles W. Green, of Union Baptist church, and the Rev. W. E. Gardner, of First Baptist church.

Rockefeller made the unification proposal last spring and offered the consolidated church \$100,000 with no strings attached.

Mt. Ararat, the largest and newest of the three churches, had been expected to house the new congregation, with the other two churches going to Colonial Williamsburg.

NATIONAL SS-BTU CONGRESS ENDS GREAT SESSION HERE.

MEMPHIS, TENN. - Over ten thousand Baptists from the length and breadth of the nation converged on Memphis last week to carry out one of the greatest sessions in the long colorful history of the National Sunday School B.T.U. Congress.

"The task of Christian Leadership Training for Education in World Community" was the theme of this great religious and educational program which embraced 154 separate courses taught and directed by directed by leaders whose individual vocations touch every area of community life.

Rev. W.H. Jernagin of Washington, D.C. following his electrifying annual address Thursday morning at Ellis(City) Auditorium scene of the general sessions, was reelected without opposition. All other officers of the Congress were also returned their posts. They were: Dr. O.C. Maxwell, of New York, Vice-President; Rev.H.T.Sims, Wichita Kansas, Recording Secretary; Mrs.Bessie S.Estell, Birmingham,Ala.,Assistant Secretary; Matthew Burgess,Chicago,Ill.,Treasurer;Miss L.E.Campbell,Memphis, Music Director;Rev. E.W.D. Isaac,Nashville,Director General; Dr.A. Franklin Fisher,Atlanta,Ga.,Dean; Rev. F.L. Sanders, Rome,Ga.; and Rev. Horatio Hill, New York, Assistant Dean.

In a forthwright statement against Communism,President Jernagin declared:-

"Communism is materialism. Its objective is the sharing of the wealth of the earth; dividing it according to man's concept of equality. There is no divine, or shall I say, scriptural authority for this concept. God has made all men brothers and equally members of the one human race, but He has not given all men equal capacity in talents and mentality.

Dr. Jernagin's annual message delivered to one of the largest assemblies during the 44th Annual Congress, added that "Negroes

love, desire and will fight perpetually for social and economic freedoms, but we want them under democracy, not communism."

"The Communist Party's policy is knock down and cut down anyway you can get it down."

"Our race has traveled a long way in 80 years, from the auction block of slavery. But the Negro has not done these things alone. We have had white friends, North and South, who have bannered the ostracism of their own people."

MEMPHIS BIRTHPLACE OF S.S.BTU CONGRESS

Opening session of the Congress Tuesday, June 21st, was marked by messages of greetings from prominent leaders of Memphis, including Mayor Watkins Overton. The Chief Executive of the Bluff City told the mammoth delegation that Memphis had become a splendid, and

profitable place for both Negro and white citizens. He was enthusiastic in his account of the strides Negroes themselves had made in the reduction of infant mortality rate, homicide rate caused by the killing of Negroes by Negroes, of the progress the race had made here in the fields of business and education.

Congress greetings came from Dr. S. A. Owen, president of the Missionary and Educational Baptist Convention of Tennessee, Prof. B. T. Hill, principal of Booker Washington high school; and Dr. Robert Lee, president of the Southern Baptist Convention (White).

It was in Memphis thirty-three years ago that the Sunday School and BYPU departments were merged into a single body and officially named the Congress. Since 1916, the Congress has continued to develop until today it represents the largest religious and educational training project for the youth of the race.

Congress leaders declared that more young people than ever before registered for the various classes. Every aspect of Baptist work was touched by the Congress sessions in Memphis. There were also a series of seminars conducted by the Ministers Institute, and special courses for the Ministers Wives' Division.

YOUTH RALLY OUTSTANDING

Outstanding program of the young people's department was the Youth Rally held at Ellis Auditorium Thursday evening, June 23rd. Major feature of the rally was a panel discussion on the subject "The Role of Christian Youth in America." These Rights, Led by Rev. L. B. Brazil, Virginia Union University, Richmond, the topic was introduced by Mrs. Mayme Dunigan, of Detroit, Michigan, who broached the theme from the standpoint of employment. Mrs. Lacey Davis, of Oakland, Calif., "Voting and Politics," Mrs. Evelyn Malone, Atlanta, Ga., "Education," Andrew Smith, of Chicago, "Recreation," Louis Johnson, of Detroit, "Anti-Lynch Bill," Miss Clara Watts, of Gary, Indiana, "Housing," Mrs. Thelma Avans, of Nashville, "Church," Mrs. Virginia Evans, of New York, "Church," and Mrs. Isabelle Lynch, of Gary, Indiana, the summary.

MUSICAL PAGEANT INTERESTING

The Pre-Congress Musical Pageant and the "All-State" were successful affairs sponsored by the local committee under direction of Dr. Roy Love, chairman, and Dr. Nebo Baptist, headmaster of the Congress. Delegates and visitors who arrived in Memphis were present at

this summary at the All-State Tea, and seated at the table representing their state. The semi-formal reception was held at Booker Washington high school.

Misses Lucie E. Campbell, Memphis teacher noted director of the Congress chorus, and nationally known song composer, and Elizabeth Wallace, teacher in the Memphis public schools, directed the mammoth 1000-voiced Chorus during the Pre-Congress Musical Tuesday night, June 21st, at Ellis Auditorium. The musical pageant was built around the life of Ethiopia, depicting that nation's development along the ways of christianity. The pageant was an original production of Miss Campbell.

Rev. A. A. Banks, Jr., pastor of Second Baptist, Detroit, delivered the principal address Wednesday on the subject, "The Task of Christian Leadership Training for Education in the Church." Other speakers were Dr. Charles L. Dinkins, secretary of the Department of Christian Education of the Sunday School Publishing Board; Rev. Oscar Lee, Secretary of the Department of Race Relations; and Dr. D. H. Stanton, Field Executive of the American Bible Society.

Dr. D. V. Jemison, President of the National Baptist Convention USA brought greetings from the convention, parent body of the Congress.

Rev. L. V. Booth, of Indiana, conducted the devotional services Friday morning, June 24th, and Rev. Roscoe Mitchell, of New York gave the major address. His subject "Stewardship."

Dean A. Franklin Fisher, of Atlanta, Ga., delivered one of the outstanding addresses of the Congress.

"The Task of Christian Leadership Training for Educators in a World Community" was subject of Dean Fisher's message, which emphasized these noteworthy points:-

1. To inspire a passionate devotion to the service of Christ and the redemption of mankind;
- (2) to challenge men to face the truth and stand by it;
- (3) To send men forth with a world vision and a world program;
- (4) To develop the ability to lead others through a series of ongoing experiences toward a christian solution to the problems of daily living.

Rev. M. L. King, Jr., of Atlanta, Georgia, guest speaker on Youth Rally night drew enthusiastic applause from the large assemblage and likewise well received were

Message given by Revs. R. L. Taylor of Virginia; and Rev. James D. Pucker, of South Carolina.
Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., climaxed the general session of the Congress Friday night with an Educational Address.

10,000 BAPTISTS ATTEND NATIONAL SUNDAY SCHOOL - B. T. U. CONGRESS IN MEMPHIS LAST WEEK

Rev. Jernagin Is Reelected President

By LEWIS O. SWINGLER
MEMPHIS, Tenn., July 3 — (ANP) — Over 10,000 Baptists from the length and breadth of the nation converged on Memphis last week to carry out one of the greatest sessions in the long, colorful history of the National Sunday School-BTU congress.

"The Task of Christian Leadership Training for Education in World Community" was the theme of this great religious and educational program which embraced 134 separate courses taught and directed by leaders whose individual vocations touch every area of community life.

Rev. W. H. Jernagin of Washington, D. C., following his electrifying annual address Thursday morning at Ellis (city) auditorium, scene of the general sessions, was reelected without opposition. All other officers of the congress were also returned to their posts. They are:

Dr. O. C. Maxwell of New York, vice president; Rev. H. T. Sims, Wichita, Kansas, recording secretary; Mrs. Bessie E. Estell, Birmingham, assistant secretary; Matthew Burgess, Chicago, treasurer; Mrs. E. Campbell, Memphis, music director; Rev. E. W. D. Isaac, Nashville, director-general; Rev. E. C. Estell, Dallas, Tex., assistant; director-general Dr. A. Franklin Fisher, Atlanta, dean; Rev. F. L. Sanders, Rome, Ga.; and Rev. Horatio Hill, New York, assistant deans.

In a forthright statement against Communism, President Jernagin declared: "Communism is materialism. Its objective is the sharing of the wealth of the earth; dividing it according to man's concept of equality. There is no divine, or shall we say, scriptural authority

for this concept. God has made all men brothers and equally members of the one human race, but He has not given all men equal capacity in talents or mentality."

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It was in Memphis 33 years ago that the Sunday School and BYPU departments were merged into a single body and officially named the congress. Since 1916, the congress has continued to develop until today it represents the largest religious and educational training project for the Negro youth.

Youth Rally Outstanding

Outstanding program of the young people's department this year was the Youth Rally held at Ellis auditorium Thursday evening. Its major feature was a panel discussion on "The Role of Christian Youth in Securing These Rights" led by Rev. K. L. Brazil, Virginia Union university the topic was discussed by Mrs. Mayme Dunigan of Detroit who broached the theme from the standpoint of employment; Mrs. Lacey Davis of Oakland Calif., "Voting and Politics;" Mrs. Evelyn Malone, Atlanta, "Education;" Louis Johnson, Detroit, "Anti-Lynch Bill;" Andrew Smith, Chicago, "Recreation;" Mrs. Thelma Avans of Nashville, "Church;" and Mrs. Osabelle Lynch, of Gary, Ind., the summary.

Musical Pageant Interesting

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rived in Memphis Sunday and Monday were present at the All-State Tea, and seated at the table representing their state. The semi-formal reception was held at Booker Washington high school.

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Dr. Benjamin E. Mays, president of Morehouse college, climaxed the general session of the congress Friday night with an educational address.

Courses of the congress are ac-

credited by the International Council of Religious Education.

Dr. Jemison Re-elected by Record Baptist Crowd

12,000 on Hand in Calif., Over \$300,000 Reported; Miller Named Layman of Year

LOS ANGELES — With the greatest crowd on hand in its history, the National Baptist Convention Inc., during its annual meeting, re-elected Dr. D. V. Jemison as president, reported more than \$300,000 and voted to meet in Philadelphia next year. Some 12,000 persons were on hand.

Pleased with the reception given them in this city, the delegation explained that they did not encounter racial discrimination in any area. Other officers elected were: The Revs. E. W. Perry of Okla., T. S. Harten, Brooklyn, N.Y., W. D. Carter, Pasadena, Calif., and J. H. Jackson, vice-presidents; U. J. Robinson, Mobile, Ala., chief secretary; B. J. Perkins, treasurer; T. Moore King, Joliet, Ill., G. W. Lucas, Dayton, M. K. Kerry, Texas, and W. P. Whitfield, assistant secretaries;

Handled Publicity

The Rev. W. P. Offutt, who was absent because of illness, was re-elected secretary of publicity. The Rev. P. M. Beverly conducted the publicity at the convention. Delivering an address to the delegation, the Rev. Sandy Ray called for equal rights for all citizens of all colors and asserted that he for one did not condemn Paul Robeson or any man who would tell America to clean her own back yard. The attendants voted to make this statement the sentiment of the convention, following a motion by the Rev. Gardner Taylor.

The men held their sessions in the Shrine Auditorium while the women met at Second Baptist Church; the laymen at Pilgrim Baptist and the Young People's Auxiliary at St. Paul Baptist.

Layman of Year

At a banquet held by The Laymen's Division, Herbert T. Miller of Brooklyn, N.Y., was named Baptist Layman Of The Year for 1949, for his civic contribution in Brooklyn and to Mt. Lebanon Baptist Church where he is a member of the Board of Trustees.

Each year a bronze plaque is presented "To that Baptist Layman in America who in a single year makes the greatest contribution to his community and his church." The plaque was pre-

sented to James E. Gayle of New Orleans, who serves as executive secretary of Laymen's Convention.

Among the ministers who served on the committee which planned for the convention were the Revs. W. P. Carter, Jonathan L. Caston, J. R. Henderson, John L. Branham, Grant Harris, George Garner and others.

Union Students Address 15,000 White Baptists

Special to Journal and Guide

OKLAHOMA CITY, Okla. — An honor student at Virginia Union University, Richmond, Va., won great applause when she delivered one of the main addresses before 15,000 white Baptists gathered here Friday night, May 20, on a program of the Southern Baptist Convention.

Mrs. J. A. Adegbite, who appeared before the representatives and visitors wearing her native costume, was one of four foreign speakers on the two-hour program offered by the foreign mission board. She is a Nigerian teacher and mother of four children.

The program was arranged by the board of which M. Theron Rankin, of Richmond, is executive secretary.

Accompanying Mrs. Adegbite were her husband and two other fellow students at Virginia Union University, the Rev. Emanuel O. Akinbala and the Rev. Samuel A. Lawovin. They were also attired in native costumes.

GUESTS OF BOARD

The four Richmond students spent the entire week in Oklahoma City as guests of the foreign board.

Coming to this country last August, Mr. and Mrs. Adegbite are on scholarships furnished by the Virginia Women's Missionary Union. The two ministerial students, who came to the United States in September, 1947, are on scholarships provided jointly by the Southern Baptist Convention and the National Baptist Convention.

The visitors were roundly acclaimed, during their addresses.

Southern Baptists Deplore Mob Violence, KKK In U.S.

RIDGECREST, S. C. — (ANP) — In a meeting of the Social Service Commission of the Southern Baptist Convention here last week the Commission denounced the apparent rise of mob rule and the Ku Klux Klan in the United States.

At the close of the Commission's fourth annual conference at which "The Next Steps in Race Relations" was discussed, Hugh A. Brimm, executive secretary of the Commission, issued the following statement:

"We look with alarm upon the reassurance of mob rule and violence in our southern regions. It can only be judged as anti-Christian, anti-Democratic, and therefore subversive and insidious threats to the assurance of America's leadership in the cause for world peace.

MENACE TO PROGRESS

"The use of the sacred symbol of the Christian faith by the hooded promoters of race hatred and bigotry is a presumptuous sacrilege and a menace to the progress of worldwide organization to the Christian cause.

"We deplore the fact that some ministers of the gospel and other church members have affiliated themselves with a movement so contrary to the ideals of human decency and the spirit of Christ as the Ku Klux Klan.

"We call upon the fellowship of Christians around the world to stand firm and without compromise for the processes of law and order."

JERNIGAN RE-ELECTED PRESIDENT OF NATIONAL BAPTIST CONGRESS

10,000 Baptists Flood Bluff City For Historic Training Program

HOLD INTERESTING MUSICAL PAGEANT

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"The Task of Christian Leadership Training for Education in World Community" was the theme of this great religious and educational program which embraced 134 separate courses taught and directed by leaders whose individual vocations touch every area of community life.

Rev. W. H. Jernagin of Washington, D. C., following his electrifying annual address Thursday morning at Ellis (city) auditorium, scene of the general sessions, was reelected without opposition. All other officers of the congress were also returned to their posts. They are:

Dr. O. C. Maxwell of New York, vice president; Rev. H. T. Sims, Wichita, Kansas, recording secretary; Mrs. Bessie S. Estell, Birmingham, assistant secretary; Matthew Burgess, Chicago, treasurer; Miss L. E. Campbell, Memphis, music director; Rev. E. W. D. Isaac, Nashville, director-general; Rev. E. C. Estell, Dallas, Tex., assistant director-general; Dr. A. Franklin Fisher, Atlanta, dean; Rev. F. L. Sanders, Rome, Ga., and Rev. Horatic Hill, New York, assistant deans.

In a forthright statement against Communism, President Jernagin declared:

"Communism is materialism. Its objective is the sharing of the wealth of the earth; dividing it according to man's concept of equality. God has made all men brothers and equally members of

the one human race, but He has not given all men equal capacity in talents or mentality.

Dr. Jernagin's annual message delivered to one of the largest assemblies during the 44th Annual congress, added that "Negroes love, desire and will fight perpetually for social and economic freedoms, but we want them under democracy, not Communism."

"The Community Party's policy is knocked down and cut down anyway you can get it down."

"Our race has traveled a long way in 80 years, from the auction block of slavery. But the Negro has not done these things alone. We have had white friends, north and south, who have bannered the ostracism of their own people."

Memphis, Birthplace of S. S. and B. T. U. Congress

Opening session of the congress on Tuesday was marked by messages of greetings from prominent leaders of Memphis, including Mayor Watkins Overton. The chief executive of the Bluff City told the mammoth delegation that Memphis has become a splendid and profitable place for both Negro and white citizens. He was enthusiastic in his account of the strides Negroes themselves had made in the reduction of infant mortality rate, homicide rate caused by the killing of Negroes by Negroes and of the progress the race had made here in the field of business and education.

Other greetings came from Dr.

S. A. Owen, president of the Missionary and Educational Baptist convention of Tennessee; Prof. B. T. Hunt, principal of Booker Washington high school; and Dr. Robert Lee, president of the Southern Baptist convention (white).

It was in Memphis thirty-three years ago that the Sunday School and BYPU departments were merged into a single body and officially named the congress. Since 1916, the congress has continued to develop until today it represents the largest religious and educational training project for the Negro youth.

Youth Rally Outstanding

Outstanding program of the young people's department this year was the Youth rally held at Ellis auditorium Thursday evening. Its major features was a panel discussion on "The Role of Christian Youth in Securing These Rights" led by Rev. K. L. Brazil, Virginia Union university the topic was discussed by Mrs. Mayme Dunigan of Detroit who broached the theme from the standpoint of employment; Mrs. Lacey Davis of Oakland, Calif., "Voting and Politics," Mrs. Evelyn Malone, Atlanta, "Education," Andrew Smith, Chicago, "Recreation," Louis Johnson, Detroit, "Anti-Lynch Bill"; Miss Clara Watts, Gary, Ind., "Housing"; Mrs. Thelma Avans, of Nashville, "Church"; and Mrs. Osabelle Lynch, of Gary, Ind., the summary.

Musical Pageant Interesting

The Pre-Congress Musical and Pageant, and the "All-State Tea" were successful affairs sponsored by the local committee under the direction of Dr. Roy Love, chairman, and pastor of Mt. Nebo Baptist, headquarters of the congress. Delegates and visitors who arrived in Memphis Sunday and Monday were present at the All-State tea and seated at the table representing their state. The semi-formal reception was held at Booker Washington high school.

Misses Lucie E. Campbell, Memphis teacher, noted director of the congress chorus, and nationally known song composer, and Elizabeth Wallace, teacher in the Memphis public schools, directed the mammoth 1000-voiced chorus during the Pre-Congress Musical Tuesday night at Ellis auditorium. The musical pageant was built around the life of Ethiopia, depicting that nation's development along the ways of Christianity. The pageant was an original production of Miss Campbell.

Other speakers were Dr. Charles the National, Baptist convention, Atlanta, Ga., delivered one of the outstanding addresses of the congress.

Rev. L. V. Booth of the Sunday School Publishing congress.

board; Rev. Oscar Lee, secretary of the Department of Race Relations; and Dr. D. H. Stanton, Roscoe Mitchell of New York gave Dean Fisher's message which emphasized the subject, "The Task of Christian Leadership Training for Education in the Church."

Rev. A. A. Banks Jr., pastor of Second Baptist in Detroit, delivered the principal address Wednesday on the subject, "The Task of Christian Leadership Training for Education in the Church."

"The Task of Christian Leadership Training for Education in a World Community" was subject of Dean Fisher's message which emphasized these noteworthy points:

His subject was "Stewardship."

Dr. D. V. Jernison, president of

for Education in the Church."

(1) To inspire a passionate de-

Dean A. Franklin Fisher of At-

Dr. D. V. Jernison, president of

for Education in the Church."

votion to the service of Christ and the redemption of mankind.

(2) To challenge men to face the truth and stand by it.

(3) To send men forth with a world vision and a world program.

(4) To develop the ability to lead others through a series of on-going experiences toward a christian solution to the problems of daily living.

Rev. M. L. King Jr., of Atlanta, guest speaker on the Youth rally night drew enthusiastic applause from the large assemblage, and likewise well received were massages given by Revs. R. L. Taylor of Virginia and James D. Rucker of South Carolina.

Dr. Benjamin E. Mays, president of Morehouse college, climaxed the general session of the congress Friday night with an educational address.

Courses of the congress are accredited by the International Council of Religious Education.

BAPTIST LAYMEN MEET IN LOS ANGELES SEPT. 7-10

LOS ANGELES, Calif. — J. C. McClendon, President of the National Baptist Laymen Movement operating under the authority of the National Baptist Convention, Incorporated announces that the National Baptist Laymen will assemble in Los Angeles, California, during the 69th Annual Session of the National Baptist Convention, Wednesday, Thursday, Friday and Saturday, September 7, 8, 9, 10 at the McCoy Memorial Baptist Church 802 East 46th St.

Strenuous effort is being made to bring up its quota in cooperation with the plan of the Parent Body in acquiring the Hospital and Bath House property at Hot Springs, Arkansas and support of the American Baptist Seminary, Nashville, Tennessee; and the John L. Webb Foundation Scholarship Fund. This will be an historical session for the Laymen Movement as the Laymen Convention was organized in Los Angeles in the year of 1923, 26 years ago and the historical message will be brought by S. H. Fowler, Sr., of New York City, who was the first secretary of the organization.

James E. Gavle, New Orleans, Executive Secretary of the Laymen Movement, states that plans are set up for the enlistment of more men in the cause of missions and to stipulate and direct the life of the adult man to the fullness of its higher possibilities. Much stress is being placed on the study course classes to be directed under the supervision of the Department of matter what the cause--be it a worthy one — support could always be depended on from Mr. Stuart. His conscientious, cooperative spirit endeared him to laymen throughout the city and they choose this manner of memorial to try and keep that spirit alive in their endeavor.

The address of the afternoon program will be delivered by W. Willis, Sr., who was closely associated with Mr. Stuart as a co-worker at Universal Life Insurance Company. Music will be furnished by the Male Chorus of the Baptist City Laymen and the Union Protective Ensemble.

H. L. King, President of the Laymen, and J. W. Mahone, Chairman of the Program Committee have announced that contestants will compete from each Church for three prizes that will be given to the Churches turning in the highest amount over \$100.

First prize will be a round trip to the National Baptist Convention in Los Angeles; second prize, an all-expense trip to State Convention; and third prize, a round trip ticket

to the State Convention.

Lewis Twigg and Lt. George W. Lee will also appear on the program.

IT'S BOUND TO BEAR FRUIT

The vigorous opposition being voiced throughout America by the Roman Catholic Church against the practice of segregation within the framework of the Christian Church, cannot fail to build a great reservoir of goodwill in the hearts and souls of American Negroes.

The church has not only fought segregation as it applies to its own membership, but has now pledged itself "to take the leadership in eliminating the segregated school system."

Meeting last week in Lexington, Ky., Southern Catholic leaders adopted a resolution urging their church and schools to join them in the fight against the far-reaching implications of legal racial segregation. Specifically the resolution declares:

"We urge that in all our graduate and professional schools to immediately admit qualified Negro students and that all immediate steps be taken to admit them to colleges.....that our Catholic schools take the leadership in eliminating the segregated school system.

We have every right to presume that the Catholics are moved by the Christian imperative that segregation is fundamentally and eternally against the concepts and principles of Christianity. The practice in the past coincides with their theory. But on the other hand, this new stand the church has taken with respect to the segregation evil in the school is bound to have a wholesome effect on the Negroes of America and will reflect itself in the number of Negroes who will unite with a church which dares to denounce segregation as Un-Christian and Un-American.

One by one, various church groups are coming to see the utter wrong in segregation. But there are far too many of these denominations which maintain a strange silence on these vital matters, and as a consequence, are not only losing the confidence of its members but likewise suffering from a general decrease of its number of those who would be attracted to their church because they lack the courage to voice their convictions and to fight for a society based upon the Fatherhood of God and the Brotherhood of man.

Memphis World

Tues. 5-17-49

Memphis, Tenn.

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The archbishop, who has been outstanding in his work for the uplift of the Negro members of the diocese, said the church desired to include its Negro members "as an expression of the catholicity of our

holy faith and the universality of the membership of our church."

Archbishop Rummel refused and promptly called Marcel Montreuil, manager of the

city park commission, said that societies marched along with their parade last year when for white co-religionists without segregation, there had been quite a reaction. The first time members of the Negro Holy Name societies marched along with their white co-religion-

Fla. Priest *The Defender* Celebrates First Mass

Chicago, Ill.
By RAMONA LOWE

(Florida Defender Bureau)

MIAMI, Fla.—The Rev. Curtiss Washington of Coconut Grove, Florida's first Negro priest, celebrated his initial mass here at the white Church of the Little Flower in Coral Gables.

Jan. 16-18-49
The church was packed with Negro and white communicants who came to the solemn high mass to see the young man who had gone from the Little Flower to his theological studies and ordination at Bay St. Louis, Miss.

After the service, those who wished to receive a blessing from the new priest were asked to stay and black and white all remained. He has not yet been assigned.

Mixed Holy *Afro American* Parade in La. *Jan. 10-15-49* Banned

NEW ORLEANS (ANP)—City officials refused last week to permit the Eucharistic procession which is a feature of the annual observance of the Holy hour celebration Sunday, unless officials of the Catholic Church imposed segregation on those participating.

Archbishop Rummel refused and promptly called the parade off.

The archbishop, who has been outstanding in his work for the uplift of colored members of the diocese, said the church desired to include its colored members "as an expression of the catholicity of our holy faith and the universality of the membership of our church."

Marcel Montreuil, manager of the city park commission, said that after the parade last year when for the first time members of the Colored Holy Name So-

New Orleans Won't Permit *Daily Worker Jan. 16-17-49* Mixed Catholics To March

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day, unless officials of the Catholic church imposed segregation on those participating. Archbishop Rummel refused and promptly called Marcel Montreuil, manager of the

Interracial Trio Flies to D.C. for Forum at Catholic U.



The Flying Interracial Trio who held a forum at Catholic University on Sunday, Oct. 9. They are: Father Joseph F. Cantillon, S.J., assistant dean of St. Peter's College, Jersey City; Archibold F. Glover, civil engineer in New York City's Department of Public Welfare; and Julian J. Reiss, Lake Placid businessman.

Negro gets Catholic post in St. Louis

ST. LOUIS — For the first time in the history of the Archdiocese of Holy Name, a Negro, Wm. H. Kirkpatrick Jr., has been appointed to its executive council. The committee is the governing body of Holy Name societies throughout the archdiocese.

Bishop Ordains Four White Priests

EASTVIEW, Ont. — Most Rev. Joseph Kiwanuka, the first Negro Catholic Bishop of modern times, recently raised to the priesthood four young men who have volunteered to serve in Africa. The young priests, in native Canadian, will work in Bishop Kiwanuka's diocese in Uganda, Africa.

Mound Bayou Gets Priest

MOUND BAYOU, Miss. — A veteran Army chaplain has been named the first Negro priest for mission work in Mississippi, it was announced recently by Bishop Richard O. Gerow of Natchez. The bishop appointed Rev. John W. Bowman SVD, to establish a mission in the all-Negro town of Mound Bayou on a site near the center of the community. Construction of a combination chapel and rectory will begin soon. Five acres for the site were donated by the mayor of the town. The mission will be named the St. Gabriel Mission. Father Bowman is a native of

Washington, D. C., and studied at St. Augustine Seminary, Bay St. Louis, Miss.

Only Negro Catholic Bishop Visits U. S.

PHILADELPHIA — (ANP) — Bishop Joseph Kiwanuka, vicar apostolic of Masaka, Uganda, central Africa, stopped in Philadelphia and was the guest of Father William Walsh, rector of St. Ignatius Church. The bishop is the only living Negro Catholic bishop in the world.

Speaking in a combination of broken English and French and steering clear of his native Ugandi, the small, dynamic man told of the history of the Catholic Church in the hinterlands of Africa and how he rose from the son of parents who were martyrs for Christianity, when his nation was heathen, to the highest office ever attained by a Negro in the Church in Africa.

Bishop Kiwanuka said that he was consecrated by the Pope himself in Rome 10 years ago after he had served the Church since he had entered the missionary seminary in his own country at the age of 14. He has seen the country of 4,000,000 natives, who were not Christians, become converted with 25 percent Catholic. One million remain pagan and unchurched.

The bishop has 100 native and 26 European priests; 200 native and 12 European or white sisters, one of which is from the United States. There are over 300 native lay brothers under the bishop's charge. His diocese contains 50,000 square miles, which is 10,000 more than the area comprising Philadelphia.

There are over 5,000 centers in the country, the bishop said. Centers are potential parishes where the members go to worship. They do not have priests to supervise them as yet.

Kiwanuka is one of the few priests who has studied at the University of Rome. He belongs to the African Society of Missionaries. This is one of the leading missionary organizations of the world.

Uganda is a British protector-

ate and is known for its tremendous crops of coffee and cotton. It is a great fruit-growing and dairy country; however, these latter products are never exported in that it is so far inland. Only coffee and cotton are sent abroad.

The church in Uganda is wholly manned by the natives partly because of British law, which limits the residency of whites other than government officials. Also, the bishop said, after the church established a clergy among the natives, all missionary priests were withdrawn to other areas.

He left Uganda several months ago to come to America to solicit aid for his diocese. He first went to Rome to see the Pope. Afterwards he visited England, Canada, Washington, D. C., and finally here.

The highlight of the bishop's visit was his participation in the consecration of Msgr. Francis Hyland, rector of Our Lady of Lourdes, Wednesday morning.

The purpose of the dignitary's visit was to solicit funds for buildings in his diocese and teachers for his schools in Uganda.

Sixth Negro Priest Off To Gold Coast

TECHNY, Ill. — (ANP) — Father Curtis Washington, S. V. D., formerly of Columbus, Ohio, recently sailed for the Gold Coast, British West Africa to take up missionary work. Father Washington, who volunteered for foreign service, is the sixth American Negro Catholic priest to serve in the Gold Coast region.

Bishop Ordains Priests for African Service



Destined for the African Missions are these new priests shown following their ordination in the chapel of the White Fathers Seminary, at Eastview, near Ottawa, Canada. They were ordained by His Excellency Bishop Joseph Kiwanuka, of Masaka, Uganda. Left to right the Rev. Gabriel de Lor-

mier, Montreal; Louis de Gonzague Langevin, Oka, Quebec; Bishop Kiwanuka, the Revs. Paul Emile Labadie, Lauzon, Quebec, and Claude Pelletier of St. Roch des Aulnaies, Quebec. Bishop Kiwanuka, the first Negro named a Bishop, was consecrated in 1939 by Pope Pius XII.



Honor Negro Saint—Impres-
sive and
solemn ceremonies marked the formal bless-
ing of the statue of Blessed Martin de Porres,
a Negro saint, in St. Joan of Arc Catholic
Church, 919 Cambronne Street, New Orleans,
Sunday, Oct. 23, with the Rev. James A. Mc-
Inerney, O. P., officiating.—Chatman Photo.

It's Bound To Bear Fruit

The vigorous opposition being voiced throughout America by the Roman Catholic church against the practice of segregation within the framework of the Christian church, cannot fail to build a great reservoir of goodwill in the hearts and souls of American Negroes.

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Brooklyn Catholics Get Negro Priest

BROOKLYN—The Rev. William Rodgers, Brooklyn's first colored Roman Catholic priest, was ordained last Sunday by Bishop Thomas E. Molloy at St. James Pro Cathedral.

One of a class of 34 candidates for Holy Orders, 24-year-old Father Rodgers is a graduate of St. Peter Claver parochial school, Cathedral College, and the Immaculate Conception Seminary at Huntington, Long Island.

As a youngster, Father Rodgers sold papers on the steps of the church after Sunday masses.

CATHOLICS IN PRAYER FOR NEGRO CONVERSION

Opelousas, La., May 2—An estimated 2000 Catholics, white and Negro, prayed for the conversion of Russia to Christianity in a public recital of the rosary here Sunday afternoon, first such service of its kind in St. Landry parish. The public service was held in honor of Our Lady of Fatima, symbol of peace. It was sponsored

Catholic

bers of white and Negro members, the Abbot said, and will be as self-supporting as possible.

In Kentucky

Negro, White Priests Team to Establish Interracial Monastery

OWENSBORO, Ky.—(ANP)—Fathers Harvey W. Shepherd, New Orleans-born Negro, and Alexander Korte, white, of Farmington, Minn., both members of the Catholic Benedictine order, are engaged in a project which has for its goal a solution of the race problem. The two priests, both of whom have given much time and thought to interracial problems, were invited by Bishop Francis R. Cotton of the local diocese, to establish an interracial monastery at St. Denis, near Francy Farm, Ky.

Sent from the St. John Abbey, Collegeville, Minn., largest abbey of the order in the world, the priests will be assisted in the work of setting up the first monastery of the Benedictines in the State by two lay brothers, Henry Young, a Negro born in Charlotte, N. C., and Stephen Thell, white, of Krain Town, Minn.

A Sixty-acre farm has been acquired and its products will be used to make the monastery as self-supporting as possible. Along with the monastic home, there will be a boys' school, in which the two races will be kept on approximately numerical as well as on actual equality lines.

According to the Right Rev. Alcum Deutsch, abbot of the St. John Abbey, "this monastery will be professedly interracial, the idea being to have about equal numbers of white and colored members."

Negro Woman Honored By Pope Pius XII

LAK CHARLES, La.—(Special) In order that she might be present when her nephew was or-

dained a Catholic priest, Miss Eleanor Figaro received in special ceremonies here the medal in which she had been designated by Pope Pius XII. On behalf of the Pope, Most Rev. Jules Jeanmard, D.D., Catholic Bishop of Lafayette, presented the medal to Miss Figaro in Sacred Heart Church.

Miss Figaro's nephew, Father Mark Owen Figaro, S.V.D., was ordained to the Catholic priesthood at Bay St. Louis, Miss., on Feb. 24. Father Figaro was one of three Negroes raised to the Catholic priesthood on that occasion.

Pope Told Of Work Done For Negroes

VATICAN CITY, July 21 (P)—Pope Pius XII has expressed an interest in work being done for Negroes in the Catholic Diocese of Mobile. Bishop Thomas J. Toolen, of Mo-

bile, said yesterday this was one of the principal topics discussed at a private audience granted him yesterday by the pope.

"The Holy Father is very interested in seeing that Negroes get a square deal and he wanted to know all that we are doing for them," Bishop Toolen said.

"He (the pope) is especially interested in our diocese because it is a missionary one. Naturally, he also discussed what we were doing for the white people in the diocese."

The Mobile prelate said his private audience with the pontiff lasted about 20 minutes.

The Mobile Diocese includes all of Alabama and Northwest Florida.

to quarrel and to fight brought him many severe punishment from his master. Punishment, however, only served to intensify the hatred of Moses for those about him. Finally in one of his sudden outbursts of anger, he slew a fellow slave.

worthy of veneration and imitation.

Among the Negroes the Catholic Church has canonized are St. Moses, St. Elesbaan, and St. Benedict the Moor. She has beatified Blessed Martin de Porres, Blessed Abba Ghebre-Michael, and the Blessed Martyrs of Uganda.

His Holy Temper B.W.I. St. Moses lived in the fourth century. According to the best accounts of his life, his early years were spent in slavery to a wealthy public official of Ethiopia. The youth was blessed with a splendid physique and with a great bodily strength. Together with his physical prowess, how-

Robber Chieftain

To escape the severe penalty for his crime, the Negro fled from his master and took refuge in a wilderness near the Egyptian border. Here he joined a band of robbers, and it was not long before his strength, ferocity and daring won him the leadership of this roving band of thieves. For fifteen years they waylaid travellers and terrorised the tiny border villages, skilfully eluding every attempt at capture, until finally the whole

Negroes Round God's

Throne

BY FATHER JOSEPH G. MCGROARTY

(In the "Catholic World," U.S.A.)

SAINT MOSES

More than ever before, intense local and national attention is being focussed on the burning question of inter-racial relations, especially as it concerns Negro-white interests. In the presence of so much bitterness and misunderstanding brought about by selfishness and unsympathetic approaches to the problem, it is a comfort to reflect upon the fact that the Catholic Church draws no "colour great bodily strength. Together with his physical prowess, how-

countryside arose against them. The sins of his youth still hadage that he finally consented to Moses was forced to flee the too great a hold on him. Then receive the Sacrament of Holy country. the good priest showed Moses a Order. To this great honour vision of God's angels fighting was soon added another—that to ward off the attacks of the of martyrdom. In those days a

The Call of God

This time he went to the Desert of Scete, where he found no one but hermits—holy men who had put aside all the allurements and distractions of the world to devote themselves entirely to prayer and contemplation. From the hermits he could not steal, because they possessed nothing of value. What little they had they readily shared with him. The fugitive was deeply impressed by the holy and unselfish lives of these men. Little by little, as the grace of God worked in his soul, thanks to their prayers, he began to see the sinfulness and futility of his earlier days. He decided to undertake a difficult task—to work and pray himself for his own conversion.

Deeper into the Desert

To avoid as far as possible all occasions of sin, and to remove as best he could the evil memories of the past that clung to him, Moses went further into the desert. Here he sought the advice and guidance of a saintly old hermit priest, Father Isidore. The priest received Moses with great love and kindness, and gave him every prayerful encouragement for the tremendous task of conversion. For at first the erstwhile robber felt chained to his sins, and at times almost despaired of ever becoming virtuous.

Moses retired to a tiny mountain cave, where he prayed and fasted in penance for all his past misdeeds. As special acts of penance he embraced every opportunity to perform acts of kindness for the sick and aged hermits in the desert about him. And at all times he struggled fiercely and patiently against the suggestions of the devil and the evil inclinations of his own unruly passions.

God's Angels to help him

On one occasion Moses admitted to Father Isidore that he felt he must give up the fight—that it was too much for him,

The Death of Moses

Moses had sought in his life as a hermit to avoid every honour and dignity. In his great humility he considered himself altogether unworthy to become a priest. It was only in his old

(Next week—SAINT
ELESBAAN)

Mound Bayou Gets Priest

MOUND BAYOU, Miss.—

A veteran Army chaplain has been named the first Negro priest for mission work in Mississippi, it was announced recently by Bishop Richard O. Gerow of Natchez.

The bishop appointed Rev. John W. Bowman SVD, to establish a mission in the all-Negro town of Mound Bayou on a site near the center of the community. Construction of a combination chapel and rectory will begin soon.

Five acres for the site were donated by the mayor of the town. The mission will be named the St. Gabriel Mission.

Father Bowman is a native of Washington, D. C., and studied at St. Augustine Seminary, Bay St. Louis, Miss.

Interracial Monastery Planned for Kentucky

Courier Journal
Louisville Kentucky
New York, April 3 (AP)—The Benedictine Order of the Roman Catholic Church is establishing an interracial monastery at St. Denis, Ky., of Negro and white monks who "will live in community with entirely equal rights."

The plan was disclosed in a letter to the Rev. Damian Banker, of St. Anselm's Church, a Bronx Benedictine parish.

The letter was written by the Rt. Rev. Alcuin Deutsch, abbot of St. John's, Collegeville, Minn., the world's largest Benedictine abbey.

Father Deutsch said his abbey has sent a Negro and a white priest to set up the monastery at the invitation of the Most Rev. Francis R. Cotton, bishop of Owensboro, Ky.

Farm Is Purchased.

The Minnesota abbot wrote that "This foundation can make a valid contribution to solving the racial problem as it exists in the United States."

The two priests sent to Kentucky are Fathers Harvey W. Shepherd, Negro, New Orleans, and Alexander Korte, Farming, Minn. They have been joined by two lay brothers, Stephen Thell, Krain Town, Minn., and Henry Young, Negro, Charlotte, N. C.

A 60-acre farm has been purchased at St. Denis, which is three miles from Fancy Farm, the letter said. The farm's products will be used for the monastery.

It is planned either to erect monastery buildings on the farm grounds or to buy a group of institutional buildings near Bowling Green, Ky.

To Follow Benedict Rule.

The monastery, it is planned, will include a boys' school, and candidates for the order will be received. It will be the first Benedictine abbey in Kentucky.

"The monastery will be professedly interracial," Father Deutsch wrote. "The idea being to have about equal numbers of white and Negro members. There they will live in community with entirely equal rights, according to the rules of St. Benedict."

St. Benedict wrote the interracial rule in question about the year 529 A.D., in his abbey at Monte Casino, Italy, when the Gothic invaders of the disintegrated Roman Empire applied to join the Christian orders.

Since then, it was explained, the Benedictine order has followed an interracial policy.

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Ordain Three New Priests

Chicago Defender
ST. LOUIS, Miss.—Three young Negroes were ordained into the Catholic priesthood here in special ceremonies February 24.

They are Father Mark O. Figaro, Father Calos Lewis and Father Curtis Washington, all members of the Society of the Divine Word. The three completed 12 years of intensive training required for the priesthood.

They were ordained by Bishop Leo C. Arkfeld, S. V. D., vicar apostolic of Central New Guinea.

MONASTERY WILL BE INTERRACIAL

Times Picayune
To Be Established by Benedictines in Kentucky

New Orleans
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Pope Gives Honor To Louisiana Women

Atlanta Daily World
LAFAYETTE, La. — A Negro woman who has spent 40 of the 60 years of her life in the cause of religion for members of her race in Lake Charles, La., is among six women of the diocese of Lafayette who have merited the Papal honor of Pro Ecclesia et Pontifice.

Announcement of the honors conferred by Pope Pius XII on the women, and on an equal number of men of the diocese as members of the Order of St. Gregory the Great, has been made by Most Rev. Jules B. Jeanmard, Catholic Bishop of Lafayette.

The one who has just received the honor is Miss Eleanor N. Figaro, who came from Lafayette to Lake Charles in 1908, when 20 years old. At the time there was only one church in Lake Charles, Immaculate Conception, which served both whites and Negroes. She worked with the pastor, gathered around her a group of Negroes, arranged for rectification of invalid marriages, taught catechism and instructed many for baptism.

Her work flourished to such an extent that soon a church for her people became necessary, and in 1919 Sacred Heart of Jesus Church was established. This is now administered by three Catholic priests, members of the Holy Ghost Fathers. After the church came a school. Today its elementary department has an enrollment of 533, taught by four Sisters of the Blessed Sacrament and five lay teachers, and its high school department an enrollment of 93, staffed by four Religious and two lay teachers. Both schools are state-accredited.

Miss Figaro was responsible for the organization of many of the societies in her parish, still teaches and is parish organist. For none of her work in the cause of religion has she ever received remuneration.

Interracial Monastery Set Up in Kentucky

Memphis World
OWENSBORO, Ky. (ANP)—A Negro and a white priest, newly assigned to this area announced that they planned to organize an interracial monastery and a boarding school for boys, last week.

The two Catholic priests are Fr. Harvey W. Shepherd, O. S. B. and Fr. Alexander Korte, O. S. B., white. Both come here from St. John's Abbey in Collegeville, Minn., where they worked together.

Fr. Shepherd was ordained last June. During the summer he worked in a parish in St. Paul, Minn.

Catholic Sisterhood Takes in First Negro

Washington Post
NEW ROCHELLE, N. Y.—(ANP)—Miss Jennie Seabrook, a former student of the College of New Rochelle, became the first Negro girl to enter the congregation of the Catholic Sisters here recently when she was accepted in the novitiate at Beacon, N. Y., for spiritual training. The Catholic Sisters conduct the College of New Rochelle.

CATHOLIC SISTERHOOD TAKES IN FIRST NEGRO

Seattle Times
NEW ROCHELLE, N. Y.—(ANP)—Miss Jennie Seabrook, a former student of the College of

New Rochelle, became the first Negro girl to enter the congregation of the Catholic Sisters here recently when she was accepted in the novitiate at Beacon, N. Y., for spiritual training. The Catholic Sisters conduct the College of New Rochelle.

Miss Seabrook was educated in New York public schools, and while attending the Catholic Sisters institution, acted as a volunteer worker of the Harlem Friendship house, a Catholic settlement house. She received the religious dress of the Sisters at ceremonies on Jan. 9.

Praises Catholics For Practicing the Teachings Of God

Cleveland
The Roman Catholic Church in this country in recent years has been taking the lead in the fight to break down racial barriers.

This is the theme of the leading editorial carried recently in The Herald, Negro weekly published here.

Commenting on the fact that more than 8,000 Negroes in the United States joined the Catholic Church last year, the editorial observes that to meet the demands of the increasing membership more churches and missions under Catholic auspices are springing up throughout the South.

The editorial continues: "In the very latest days, in the midst of the whole American struggle to accord recognition to all men on an equal and brotherly basis, the role of the Roman Catholic Church has been open, commendable, and pretty nearly universal from the Louisiana parishes to the college and hospital in Burlington, Vt. In simpler words, while some faiths have been preaching the Word of God, the Roman Catholic Church has been putting the Word to work. People are seeing a lot of things nowadays they had been missing before, and this is one of them."

DEDICATE BIG NEGRO CHURCH ON JUNE 5

(Special to The Times-Picayune)
Opelousas, La., May 19 — The new \$75,000 Negro Holy Ghost Catholic church here, said to be the second largest Negro Catholic church in the United States, will

be dedicated June 5. Bishop Fulton J. Sheen, of New York, will officiate. The church was built by the Rev. James Hyland of California, who founded the Holy Ghost Order in Opelousas, will preach the dedicatory sermon; and the Rev. George Collins of Washington, D. C., provincial supervisor of the Holy Ghost Order, will have a part on two years, is assisted by the Revs. Eugene Moroney, John Heelen, Eugene Moroney, Charles Beall, Father Strimiska, and Charles Beall, who recently completed a Negro mission church at Frilot Cove and plans are under way to begin construction of a Negro church this fall at Prairie Laurent.

Education and Charitable Works Are Stressed By the Catholics

The Courier-Journal, Louisville, Ky.
PAYMENT of tuition by parents able to afford it generally is the means by which Catholic schools of Louisville are supported. The Catholic schools in Louisville and Jefferson County have 369 nuns of various orders engaged in teaching.

These schools are attended by approximately 22,000 pupils. Forty-six elementary schools in the city, with 381 teachers, list enrollments totaling 13,410. The 11 elementary schools in the county have 3,157 pupils and 81 teachers. Ten high schools in the city have a total of 4,209 students enrolled; teachers total 183. In addition, there are two girls' colleges, with a total of 1,098 students and 101 teachers, and a commercial school with 150 pupils.

Included in these totals are three schools—two elementary and one high—exclusively for Catholic Negroes. Catholic Colored High School has an enrollment of 80. St. Augustine's has 246 pupils, and St. Peter Claver has 142.

Standards Are High

Several points of pride usually are noted by Catholic school officials in discussing the education setup. Father Felix N. Pitt, secretary of the Catholic School Board here, figures that Catholic schools last year saved Louisville taxpayers alone \$3,378,720, based on per capita costs of education in the city. That does not include, he points out, the State outlay, averaging \$28.35 per child.

Pursuing his point, Father Pitt says it is estimated that if Catholic schools went out of existence, it would cost approximately \$1,400 per pupil to replace buildings alone. That would run to more than \$30,000,000 in Louisville and Jefferson County.

Louisville Catholic schools have the only full-time interracial athletic program in the city. The official diocesan policy calls for nonsegregation in churches, but the Day Law still prevents nonsegregated schools.

Catholic officials are proud of the high academic standards maintained by Catholic schools, but they feel there is widespread misunderstanding of the functions of these schools. They are not, Catholic circles point out, merely glorified Sunday schools. Religious instruction is an important function, they say, but the full academic courses required by the State also are included in the curricula.

Hospital Work Sat. 3-26-49

One of the important institutional activities of the Catholic Church is its hospital work. Three general hospitals having a total bed capacity of about 750 are operated in Louisville. St. Joseph Infirmary has a bed capacity of 350, in addition to 40 bassinets; SS. Mary and Elizabeth Hospital has 200 beds and 60 bassinets, and St. Anthony's Hospital has 200 beds and 31 bassinets. In addition, Mount St. Agnes Sanatorium has a bed capacity of 52.

Four orphanages and asylums are operated by the church here. St. Thomas' Orphan Asylum for Boys, at Anchorage, is caring for 140 boys. One hundred ten girls are in St. Vincent's Orphan Asylum for Girls, while St. Joseph's Catholic Orphan Asylum has 143 boys and girls. Our Lady's

Home for Infants is caring for 28 babies. Protective institutions include the Convent of Our Lady of Charity of the Good Shepherd. Operated by 32 Magdalene sisters and 15 Good Shepherd sisters, it takes care of 13 dependent girls in one section and 42 Negro dependent children and three old persons in another section. Maryhurst, a home for wayward girls, has 79 students. It is operated by 18 Good Shepherd sisters. St. Joseph's Home for the Aged Poor is sheltering 274 men and women.

Convents Maintained

Convents and residences for sisters are St. Ann's Convent, the central home for Sisters of Charity, with 28 in residence; St. Angela's Home, housing nine Ursuline sisters; Monastery of the Discalced Carmelite Nun, with 11 contemplative nuns, and the Ursuline Motherhouse of the Immaculate Conception, with 72 professed nuns, 16 novices and eight postulants.

Fire which destroyed their property has curtailed the activities of the Sisters of Charity operating the O'Leary Home for Poor Catholic Men, but two other homes are operated by religious orders. The Visitation Home for Working Girls has 85 girls in residence and is operated by Sisters of Mercy. Sacred Heart Home, also operated by the Sisters of Mercy, has 40 elderly women under its roof.

Religious communities of men represented in Louisville include the Dominican Fathers, at St. Louis Bertrand Church; Order of Friars Minor (Franciscan), at St. Boniface Church and Monastery, St. Joseph's and St. Peter Claver Churches; Franciscan Fathers (minor conventuals), at St. Anthony's Convent and Church, St. Peter's Church and St. Paul's Church in Pleasure Ridge; Passionist Fathers, at Sacred Heart Retreat and St. Agnes Church; Fathers of the Resurrection, at St. Cecilia's Church; Xaverian Brothers, at St. Xavier High School and Flaget High School.

The official organ of the archdiocese is The Record, a weekly newspaper with editorial offices in the Southern Trust Building. Circulation is approximately 20,000.

Operating within and among the various Catholic churches here are perhaps two dozen lay organizations. The Knights of Columbus and the Catholic Order of Foresters, both fraternal organizations, have large representations in Louisville. Also active here are the Louisville Chapter of the International Federation of Catholic Youth, which sponsors lectures; a local chapter of Te Deum International, which also sponsors lectures, and the Knights of St. John, a benevolent society. Among groups active in most parishes are the Parent-Teacher Association; the Altar Society, a woman's group devoted to beautifying the altar; the Holy Name Society, for men; St. Vincent De Paul Society, an aid group which assists needy persons; Boy Scouts and others.

Southern Catholics to Fight Segregation In the Schools

Committee Is Against Wage-Level Cut

Lexington, Ky., May 12 (AP)—Southern Catholics accepted a resolution today urging their church and schools "take the leadership in eliminating the segregated school system."

The measure expressed "distress of the far-reaching implications" of legal racial segregation. *5-13-49*

It was one of three resolutions adopted at the closing session of the Catholic Committee of the South. The others:

1. Criticized wage levels in the South.
2. Found farmers "morally bound to follow sound conservation practices, and suggested more Government aid to young farmers."

"There is much to be done before the Negro in this country is accorded his full God-given dignity. It is with this in mind that we express our distress of the far-reaching implications of legal segregation," the resolution commented.

'No Segregation In Churches.'

A race-relations workshop directed by Mr. T. James McNamara, Savannah, Ga., handed down the resolution. It commented further:

"We (Southern Catholics) realize that our own conduct in this field frequently has not conformed to our religious convictions."

The resolution suggested "that in all Catholic churches there be no segregation as to color . . . and no barrier as to color in limiting vocations to the priesthood, convent or the brotherhood."

"We urge that in all our graduate and professional schools we admit immediately qualified Negro students, and that all immediate steps be taken to admit them to colleges . . . that our Catholic schools take the leadership in eliminating the segregated school system."

A "further general suggestion" advocated "the technique of interracial or community councils be used to bring together intercultural groups looking to community betterment and regional advancement."

Lexington Man Elected.

The committee elected Frank McCarthy, Lexington, an attorney and member of the State Railroad Commission, to the office of vice-chairman. He succeeds Edward MacClements, Charlotte, N. C.

Philip S. Ogilvie, Raleigh, N. C., was elected executive secretary to succeed A. J. Cummings, New Orleans.

Two officers were re-elected. They were the Rev. Vincent J. O'Connell, New Orleans, chairman who presided at the convention, and John Eck, Gastonia, N. C., treasurer.

The delegates adjourned at noon today for a tour of the Blue Grass horse country.

The workshop resolutions were prepared during earlier sessions of the eighth annual convention and were made a part of the convention record at the final session. *5-13-49*

'Education Is Lacking'

The resolution criticizing wage levels also took issue with the "gentlemen with the colonial viewpoint who would continue the North-South wage differential." The measure noted: "One of the great difficulties to the spread of organization in the South is the lack of education on the part of the laboring man."

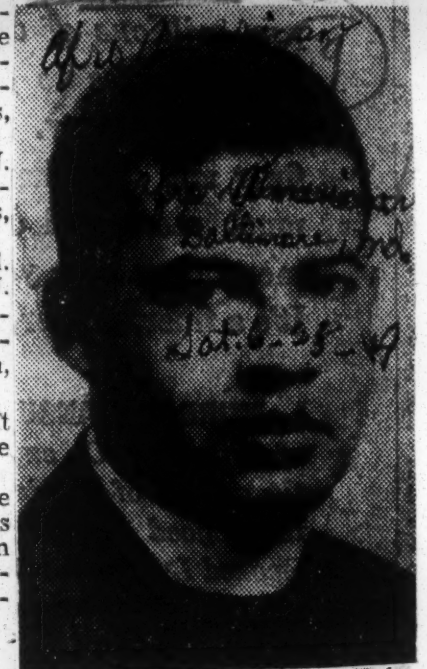
"There is a great necessity for education on the part of employers likewise . . ."

It made specific mention of those "with the colonial viewpoint" who would continue the "North-South wage differential."

The third resolution said the farmer is morally bound to follow sound conservation methods "according to his means of income."

At the same time, the measure noted, "the Government should go to further lengths to aid young farmers to settle on the land and ultimately to purchase farms."

Catholic Priest



Father William J. Rodgers, who last Sunday became the first colored Catholic priest ordained in the history of the Catholic Church on Long Island.

Interracial Church Group Jim Crowed

9-24-49

NEW YORK (ANP)—The twelve members of the intercultural workshop of the Church for the Fellowship of All Peoples sailed from New York aboard the Queen Mary last week to attend the conference of UNESCO (United Nations Economic, Social and Cultural organization) in Paris.

Before arriving in New York, the interracial group from the San Francisco church reported that it had encountered several instances of jim crow on its cross-country trip.

Most of the discrimination was shown them by cafes in Nevada, Utah and Wyoming because of Negro and Oriental members of the group. Bus depot eating places group members reported, showed the most democratic attitudes.

9 1949

Church of the Brethren

Brethren Adopt Race Relations Program

Birmingham, Ala.
OCEAN GROVE, N. J.—Specific steps in the direction of improved race relations throughout the world were approved in a resolution adopted by the Church of the Brethren at its 163rd annual conference here.

The resolution was based on recommendations made by the denomination's service commission. It asked individuals and congregations throughout the brotherhood to "welcome people of all races into the membership of all organizations of the church." It further urged them to make "fellowship in pews and at meals equally available to all." *6-26-49*

The denomination was called upon to cooperate with other religious bodies and "with suitable secular organizations" in efforts to combat race prejudice.

The resolution urged children, young people and adults to make the acquaintance of people of all race groups. Employers were asked to make an effort to include representatives of all races on their staffs.

Downtown Chevrolet Sells Carry-All to African Missionaries



WHITE MINISTER-FILES SUIT FOR QUARTER MILLION DOLLARS IN CHURCH OF GOD IN CHRIST SCRAP

Bishops and Overseers Allege Communicant

Defrauded in Sum of \$16,000

MEMPHIS — (ANP) — The annual convocation of the Church of God In Christ held here last week had a sour aftermath as a suit was filed in federal court by the only white minister in the denomination and in which he asked \$242,600 from two bishops, numerous overseers and the head of women's activities in the Church of God in Christ temple church.

James Logan Delk, white of Oklahoma City, named in the suit are Mrs. Lil-Hopkinsville, Ky., the man wholian Coffee, general superintendent filed the suit. Delk who claims to of women's activities; Bishop A. have been a Baptist minister for B. McEwen of Memphis, and O. T. 31 years, says he was prevailed Jones of Philadelphia.; Overseers, upon by the officials of the previ-Wyoming Wells, Greensboro, N. ously all-colored Church of God in C.; L. C. Patrick of Detroit; E. L. Christ, to join the organization Thompson, Oklahoma J. H. Dell, and assume work as a national Brainbridge, Ga.; L. C. Patrick, commissioned social worker sev-supt, of Sunday schools, Detroit; eral years ago. Delk claims that and G. C. Cox of Las Vegas, Ne-

all went well for a time but that vada. beginning last April various church officials circulated rumors that he had defrauded the church of \$16,000. This he claims hurt his reputation and destroyed his future "earning capacity and livelihood and his profession in the ministry."

Spokesmen in the church agreed that Delk had been appointed but said that he had used the church for his own purposes ever since he had been a member. The director of publicity said many people were of the opinion that when Delk began the widespread solicitation of funds two years ago to aid in the Ingram case of Georgia, he received many thousands of dollars for which no adequate accounting was ever made.

Many people are declared to feel that this was part of the work of the church. They charge Delk with having been more than disrespectful to the "mother of Women's Activities" in the church, Mrs. Coffee. It is rumored that at one time Delk who claimed to have influence with authorities and able to secure priorities in steel, was paid \$5,000 to secure said priorities at the time the huge

A beautiful \$2,150 Suburban Carry-All, sold last week by the Downtown Chevrolet to the National Youth Congress of the Church of God in Christ, will eventually find its way to the wilds of Liberia, where it will be used by the missionaries of this religious denomination in carrying Christian messages to undeveloped West Coast regions of Africa.

"We donated \$150 of this car," said R. F. West, public relations and promotional representative of the Downtown Chevrolet Co. "When we discovered the car was going to be devoted to religious effort we were happy to make this contribution," West continued. Cash was paid for the vehicle and the presentation was made by the Youth Congress to the missionaries in the Hall of Mirrors Wednesday night.



Memphis, Tenn. Conv. Mar. 10-35-49

With special emphasis upon Bishop Mason's Day, an occasion which underscores the distinct contribution made by Elder Charles H. Mason, of Memphis, Tenn., as Founder of the Church of God in Christ, local and out of town leaders of the church last week went over preliminary plans for the 1949 Holy Convocation scheduled to open at Mason's Temple, South Fifth Street, Friday, November 25th. In the accompanying picture Bishop Mason (seated, center) discusses some of the plans for the convocation with Elder U. E. Miller, of Detroit, Michigan, General Secretary (seated), Elder J. O. Patterson, (standing, left) head of the Young People's Department and a prominent Memphis businessman; and Elder Louis H. Ford, of Chicago, Chairman of the Public Relations Department. Mrs. Mason, wife of the Bishop's, is seated to his right. (Photo by R. Earl Williams)

9 1949

CME

CME CHURCH OPERATES

ON \$500,000 BUDGET

1577 *Female 193*
DAYTON, O. (ANP)—The col-
ored Methodist Episcopal Church
balanced its budget during 1948
and raised a total of \$500,000, ac-
cording to reports from the 42 an-
nual conferences and episcopal
districts. *Nov. 11-1-49*

'Daddy' Grace Increases Property Holdings From California to Dixie

Cape Baltimore, Md.
New Churches, Housing Projects, \$15,000

Sat. 6-18-49
Ga. Home for Him Feature Investments

WASHINGTON

Recent dedication of a new \$130,000 House of Prayer for All People in Baltimore by Bishop (Daddy) Charles M. Grace, emphasizes his expanding real estate holdings in contrast with those by and apartment buildings he is constructing throughout his spiritual domain, extending from New England to Florida and some States in the Middle West, and Far West.

6-18-49
Bishop Grace told the AFRO that the Baltimore structure is only one of several new churches structuring throughout his spiritual domain, extending from New England to Florida and some States in the Middle West, and Far West.

Other Holdings

These include a \$40,000 church in Los Angeles; a \$15,000 home for the bishop at 1200 Myers St., Augusta, Ga.; a \$60,000 brick church in Columbia, S.C.;

Four four-family apartment buildings in Greer, S.C., each costing about \$10,000, and a \$140,000 apartment building for 20 families at 19th and Ivy Ave., Newport News, Va. *6-18-49*

Seek Cabs in Charlotte

The bishop conferred recently with Mayor Baxton and Chief of Police Littlejohn of Charlotte, N.C., on the matter of permitting colored taxicabs in that city. They said this will be done if possible.

The House of Prayer owns most of the property in the long block on Preston St., extending from Pennsylvania to Argyle Aves., in Baltimore, site of the new church.

Daddy Grace, a "rich but poor" man with 6 or 7 million dollars comes to town

Tribune Sat. 3-12-49
By Almerna Davis
Bishop Daddy C. M. Grace, who is "godly" . . . also a "European man," and "rich but poor," came to town this week from one of the dozen or so chalets or mansions about the hemisphere which he calls home. And as befits a man with "six or 7 million dollars" in real estate holdings, he called the press in to make record of his coming.

Daddy Grace has an excuse for coming here, and he probably has a reason. The excuse is the Grace Apartment hotel of 180 one-two-and three-room apartments, "all with baths," which he bought over on West Adams near Main, and which still has its all-white clientele. The reason, less obvious, probably lies behind "Daddy's" sly winks that he will start operations out here if someone will "gi' me some money," and that he will preach here "if someone was to ask me to."

There were no takers for either proposition among the two reporters who responded to his call to a press conference. The reporters knew something about Daddy Grace's escapades, the latest of which was a complaint, which he beat, of rape against a minor girl in Washington. But the reporters were also interested in what Daddy had to say.

Sitting in the high-domed, dingy-but well brushed, hotel lobby, through which impatient white tenants scurried ever so often, Daddy Grace could hardly be persuaded to stop talking, and when talking, to stay on the point.

The point the reporters were interested in was the vast financial holdings Daddy sometimes says are in his name and sometimes says are owned by a corporation in his "House of Prayer for All People," which has branches throughout the country, especially in Deep South towns where the good simple folks

build him mansions and churches, and buy him income property and amphibious jeeps, and 30-foot trailers which dispense "Grace Royal Vitamins" (banana splits which have been blessed).

Daddy, however, was mainly interested in proselytizing. He got nowhere with that with the reporters, but they did make due note of his dogmas which, in brief are:

"God doesn't hear prayer from anywhere, anybody, anything" . . . a theory which seemed somewhat at odds with the good Congregationalist comfort which was dispensed to this reporter in her youth . . . Therefore, unless you are one of the "two or three millions" of Daddy Grace's "children, you ain't nowhere."

Which includes Father Divine, said Daddy. He "ain't nowhere . . . ain't got nobody."

Daddy's "House of Prayer for All People" has been here "always," says Daddy . . . "This what I am doing been here since the beginning of the world in God's mind and plans but, of course, it hadn't been brought to the world until I come." *Los Angeles, Calif.*

Somehow I got the impression from Daddy's answer to my next question that he has been around almost as long as God, for when I asked him when he came and where from, he drew his chest up in his zebra-striped vest, and intoned, *Sat. 3-12-49*

"I am godly." My expression must have implied that that signified nothing, for I finally narrowed him down to an admission that he is "European man . . . born in a part of the world that hasn't been in trouble. That's why I don't have any."

There are also two schools of thought on that last remark, but I let it lay, and concentrated on this uniquely untroubled spot on the world's globe which had the honor to spawn Bishop Daddy Grace, "godly" by appointment of

the Almighty; it turned out to be Portugal. *Tribune*

Indeed the conversation which went on around my head while I waited for the rest of the reporters to show up could have been in Portuguese, to my untrained ear. When he wasn't exchanging strictly "down home talk" with the two or three soft young things whom he brought up here from North Carolina to run his hotel, Daddy was marching up and down the lobby tossing off a Latin sounding gibberish with a prim young man who identified himself as a minister of Daddy's church and the hotel manager, name of W. N. Spencer. *Los Angeles, Calif.*

Spencer really let us take a gander at the pay dirt when, while Daddy was getting his picture taken, he let us look at a stack of pictures of Daddy's mansion in Havana, his French chalet in New Bedford, Mass., his homes in Augusta and Savannah, Ga., Greer, S. C., Dallas, Tex., and sundry other holdings in Concord, N. C., Baltimore, Columbia, S. C., Newport News, Va., and other points. *Sat. 3-12-49*

The Grace is one of the least of Daddy's holdings. His proudest boast is ownership of the 15-story Roger Morris building at 555 Edgecombe avenue in New York, the sixth floor of which houses Joe Louis' apartment. *3-12-49*

He has an all-white apartment building on Riverside drive in New York, and that's the way he likes to keep them, says Daddy, "all-white" and "all-colored."

Said to Owe Over \$17,000
Afco American
Baltimore, Md.
Cult Leader Asks More Careful Check

5-21-49 Sat. HEARING HELD

1943-44 Returns

Termed Incomplete

WASHINGTON

Bishop Charles M. (Daddy) Grace, founder and director of the House of Prayer for All People, filed a petition in the United States Tax Court Monday asking that the Federal Government re-determine the amount of \$17,908.59 he is charged with not having paid for the years 1943 and 1944.

His hearing was held Monday morning on the charges made by the Department of Internal Revenue which notified Bishop Grace on Feb. 24, 1948, that he owed this sum.

The Department of Internal Revenue charges, among other things, that Bishop Grace failed to report receipts of \$1,500 from the Newport News, Va., mission; \$975 from the Philadelphia mission; \$125 from the Families Aid Association, \$2,603.69 in Christmas offerings, and \$1,000.57 from the sale of literature.

The government claims that he owes a total deficiency for 1943 of \$8,597.12 and for 1944, \$9,311.49. *Sat. 5-21-49*

Contentions of Bishop

The hearings were continued until the next Washington calendar of the Tax Court in view of the petition filed by Bishop Grace to have his status re-determined.

The bishop stated, through his attorney, Belford V. Lawson: That in the first place, during those taxable years he claimed residence in Washington and that the returns for those years involved were filed with the Collector of Internal Revenue for the district of Baltimore.

That the notice was not mailed until Feb. 24, 1948.

That the taxes in dispute are income taxes for payable years which ended Dec. 31, 1943, and Dec. 31, 1944, and that the Government erred in stating the interest on savings accounts for the year ending Dec. 31, 1942;

That it erred in over-stating the amount of savings accounts interest for 1943 and 1944, and

That there were also errors in the Government's statements on the amount of capital gain, interest on mortgages and his receipts for 1943 and 1944.

Says He Waived Interest

Bishop Grace denied that he received or was entitled to income

The Government calculated net rental income to be \$4,000. Bishop Grace said it was only \$779.63. The Government said his expenses were only \$7,099.59. Bishop Grace said they were \$7,416.21. Mr. Lawson revealed after the hearing that a \$10,000 settlement had been suggested to Federal authorities but that it had been rejected.

The Government stated that he had reported \$600 on interest income on savings accounts. For Daddy Grace said it should have been \$19,163.96.

The Internal Revenue Department's notification to Bishop Grace that he had failed to report income on savings accounts, it was admitted that while interest income on savings accounts, it was not paid for Daddy Grace said it should have been \$150.

Reported Too Much
In the Internal Revenue Department's notification to Bishop Grace that he had failed to report income on savings accounts, it was admitted that while interest income on savings accounts, it was not paid for Daddy Grace said it should have been \$150.

“The Children Just Love Me and My House of Prayer!”



Bishop S. M. (Daddy) Grace, plays the piano for some of his youthful followers at his home in Charlotte, N.C. Note his carefully manicured fingernails and the very latest Parisian fashion note for men—the buttoned cuff on the sleeve of his coat.

Missionary Bishop Here

Celebrant at a Holy Communion service at 11 a. m. today in All Saints Episcopal Church will be the Rt. Rev. Bravid W. Harris, D.D., Episcopal Bishop of the Missionary District of Liberia, West Africa.

In Atlanta for a two-day visit, Bishop Harris also preached last night at St. Paul's Episcopal Church.

Bishop Harris was rector of Grace Church in Norfolk, Va.,

Rt. Rev. Harris for 20 years, and from 1937 to 1944 was Archdeacon for Negro work in the Diocese of Southern Virginia. Immediately prior to his election and consecration to the episcopate in 1945, he served as secretary for Negro work in the Division of Home Missions of the Church's National Council.



Episcopal

CARILLON FROM HOLLAND IN NEW YORK CHURCH



The Rev. Ernest Davis, second from right, and the Rev. Dr. John H. Johnson, right, rector of St. Martin's Protestant Episcopal Church, during service at which the bells were blessed.

The New York Times

New Church Carillon of 40 Bells Will Greet Christmas in Harlem

Second Largest Chimes in City Presented To St. Martin's \$30,000 Set Will Be Dedicated by Bishop Gilbert Dec. 18

As parishioners of St. Martin's Protestant Episcopal Church, Lenox Avenue and 122d Street, listened yesterday as usual to the largest carillon in the world across Morn-

ingside Heights, they could be confident that two weeks later the sound of the seventy-two bells of Riverside Church would be mingled with the ringing of the next largest number in the city—their own. Forty Dutch bells that will comprise a carillon for St. Martin's

were officially presented by twenty-three donors and contributing organizations and blessed by the rector, the Rev. Dr. John H. Johnson, in a ceremony yesterday morning.

Installation of the set, cast in Heiligerlee, the Netherlands, by Van Bergen Brothers, is expected to be completed by the Sunday before Christmas. Bishop Charles K. Gilbert of the Diocese of New York will dedicate the carillon on that date, Dec. 18. Kamiel Lefevere, carillonneur at Riverside Church, will be at the clavier on that occasion.

The bells were on display, decorated with ribbons and ferns, in various parts of the Harlem church yesterday. The total weight of the group, which cover three and a half chromatic octaves, is 27,500 pounds. The heaviest weighs 3,100 pounds and the smallest twenty pounds.

The church bell, which stood on a platform before the altar, was formally presented by Municipal Court Justice James S. Watson. It bears a reproduction of a statue by Taschner of the patron saint of the church, Martin of Tours. Other donors were the St. George Association, a Protestant policemen's society, and police officers of the Tenth Division.

The sum of \$11,500 has been collected thus far toward the carillon fund of \$30,000 and a campaign is under way to raise the rest from small donations.

Willem Cnoop Koopmans, the Netherlands Consul General in New York, told the worshippers that "these bells are a symbol of the friendship between our two countries." He declared that the United States and Holland possessed the same ideals of democracy," and singled out those of religious and racial tolerance for special emphasis before the predominantly Negro gathering.

Mr. Koopmans added that he was glad to report that the church bells looted from the Low Countries by the Germans in World War II had been replaced. He called this fact a sign that the Netherlands was in "the full swing of recovery."

H. T. Van Bergen, a partner in the Dutch bellcasting firm, brought greetings from the Royal Bell Foundry and explained the mechanism of the carillon. Mr. Van Bergen is here to supervise the installation of the bells, which will be raised ninety feet above street level to the church tower.

Dr. Johnson said in his sermon that "people who are indifferent to the voices of clergymen will listen to bells, church bells, and hear the voice of God." He added that "these bells will speak to men and women and call them to church—not necessarily this church, but some church."

As for criticism of the large outlay for the carillon, the rector said in effect that there were worse ways of spending money: "Think of all the money that is thrown away on what is called having a good time, and of all the disappointed people who go to bed every night dreaming of a number."

Episcopalians' Assembly Seats First Race Woman

SAN FRANCISCO—A Negro woman was seated in the House of Deputies of the General Convention of Episcopalians for the first time when the group assembled here last Monday. *Mon. 9-29-49*

The woman so honored was Mrs. Elizabeth Davis Pittman, Omaha lawyer and an active worker in the Episcopal diocese of Nebraska.

At the last triennial general convention held in 1946 the first woman of any race was seated in the House of Deputies. This convention will seat three, including Mrs. Pittman.

The House of Deputies is the law making body of the Episcopal church and is composed of laymen.

LEADERSHIP OF U. S. TIED TO TOLERANCE

Bishop at Episcopal Session Says Our 'Contempt' of the Negro Hurts World Role

By GEORGE DUGAN

Special to THE NEW YORK TIMES.

SAN FRANCISCO, Oct. 2—America's hopes for world leadership are "doomed" unless its people rid themselves of their "lingering contempt" for the Negro race, the Right Rev. William Scarlett, Bishop of the Protestant Episcopal Diocese of Missouri, declared here today. *Mon. 9-29-49*

Last month, Bishop Scarlett succeeded Senator John Foster Dulles of New York, as chairman of the Commission on International Affairs of the Federal Council of the Churches of Christ in America. He also is a member of the Joint Commission on Social Reconstruction of the Protestant Episcopal Church.

Speaking in Trinity Church here in connection with the communion's fifty-sixth triennial general convention, Bishop Scarlett warned that "vague generalities" and "pious aspirations for brotherhood," no longer are effective.

Without making a direct reference to Russia, he declared that

the United States was competing for world leadership with "another great power." But, despite "our competitor's" lack of Christian principles, he added, "it at least has got rid of discrimination based solely on the color of a man's skin."

Modern history, Bishop Scarlett declared, was working up to a "grand climax" akin to the decline and fall of the Roman Empire and the "spirit of Christ is summoning His church to its greatest challenge."

Noting that in times of crisis the church had ways of revealing its "enormous vitality," the Bishop cited the "heroic sacrifices" made by Bishop Eivind Berggrav of Norway and Kaj Munk of Denmark during the last war.

Many more people, he pointed out, were just beginning to discover, under persecution, "how precious is Christianity."

"The Very Rev. Lawrence Rose, dean of the General Theological Seminary of New York, celebrated Holy Communion at the service.

This afternoon, the Presiding Bishop's Committee on Laymen's Work presented a special program in Grace Cathedral, and, tonight, a missionary mass meeting was held in the Civic Auditorium.

Beginning tomorrow morning, the convention's two legislative bodies, the House of Deputies and the House of Bishops, will meet in concurrent session twice daily. All proposed changes in canonical law, resolutions and statements must be acted on by both Houses before becoming final.

Episcopalians Will Not Ban Segregation

SAN FRANCISCO, Calif.—The Episcopal Church convention in San Francisco has tabled the Morehouse resolution which would have placed the church on record against racial segregation in churches. *Mon. 9-29-49*

A spokesman said opposition to the proposal was based on the fact that the church has never acknowledged segregation, although segregation is generally followed "in those geographical areas where it is the social practice."

The convention voted that

the resolution be excused from further consideration. This has the effect of tabling it and also removing it from the minutes of the meeting.

The resolution was introduced by Clifford Morehouse, editor of the "Living Church," an Episcopal weekly in Milwaukee.



AROUND THE WORLD WITH THE CHURCHES
By B. H. LOGAN

The Pittsburgh Courier
Negro Woman Elected Delegate
By Episcopalians of Georgia, Pa.

ATLANTA, Ga.—Mrs. Matilda V. Hunt, secretary of Fort Valley College Center, has been elected a delegate to the triennial meeting of the women's auxiliary of the National Council of the Episcopal Church which will meet in San Francisco from Sept. 25 through Oct. 7. *Sat. 9-25-49*

In electing Mrs. Hunt, the dioceses dropped an iron-clad rule that was a tradition that no Negro would be elected. She is one of five who will go to San Francisco in September.

Mrs. Hunt is a native of New Orleans, the daughter of the late Dr. and Mrs. Charles V. Vance. Dr. Vance was one of the founders of the National Medical Association.

Mrs. Hunt is the wife of H. A. Hunt, Jr., son of the late Henry A. Hunt, once president of Fort Valley State College, and Mrs. Florence A. Hunt, president emerita of the Georgia State Federation of Colored Women's Clubs. *Sat. 9-25-49*

MARY McLEOD

Bethune



The Work Of Dr. Mary Evans In Chicago Provides Inspiration

ONE OF the most heart-warming experiences

I have had in a long time came while I was spending two weeks of rest in Chicago, recently under observation of my medical specialist. I had the opportunity of quietly and thoughtfully observing and evaluating the work that is being done by Dr. Mary Evans.

Dr. Evans has a church and community center that is a model in deep, sincere, humble spirituality in organization and execution. It is dedicated to mental, moral, spiritual and recreational development in a way that is superb.

The first thing to attract me were the bulletin boards flanking the entrance walkway. One of them was glass encased, and in it was an opened Bible. It was turned to the twelfth chapter of Hebrews. For the thousands of passersby—many of whom have had no time to read the Bible since their mothers taught them to say "Now I lay me down to sleep"—here was an opportunity to see the written Word. Some lingered for a moment to read a verse or many verses. Some read the whole chapter. I thought what a marvelous thing it was that the seed should be placed where fertile soil could come to it.

Then I saw Dr. Evans' study. The quietude impressed me—as did the little altar, the religious reference books, and the roll of 800 or more members at which she glanced from day to day with a special utterance for their rounded growth.

Elsewhere there were board rooms, rest rooms and study rooms. Over the pulpit hung a great cross, giving a feeling and understanding of the spirit of worship.

On my way from the church to the community center, I came across more than a hundred children. They had blocks and tables and chairs and a piano. They and their teachers were so busy—studying at the blackboards, singing their work songs and their prayer hymns. The sight awakened in me a further realization of the worthwhileness of building lives and investing in lives.

And all this is free! There is no tuition. I asked Dr. Evans where the money came from. She said—"Oh, Mrs. Bethune, we tithe here. Eighty-eight per cent of my membership are tithers. We give. And God broadens the channels. From this source and that source and the

other source, it flows in. We depend on Him for the supply, and it comes."

I talked to the children in their childish language about the beauty of life. I told them of the wonderful teacher who years ago said "Suffer the little children to come unto me and forbid them not." Then I asked if anyone could tell me who that teacher was. A bright eyed little boy threw up his hand. "It's Miss Cooper," he said.

Miss Cooper is their head teacher. I, of course, was referring to the Christ. I told them how beautiful it was that in their little hearts they could think of Miss Cooper as the Great Teacher. She and her associates are exposing them to the rays and sunshine that will make them wholesome men and women.

Then I went through the marvelous health center and clinic on the second floor. There are also conference rooms and an auditorium. All are available free of charge. On the third floor are offices available for rent by doctors and other professional people. Across the street, all part of this great center, is a fully equipped and supervised playground.

Oh, I remember some years ago when Mary Evans was much younger than she is now—and I was, too. We met during a meeting of the National Association of Colored Women at Wilberforce. As a sparkling-eyed young woman, she looked at me and said—"I'm going to preach. I am going to give my life to that field as you are giving yours to the field of education."

How fully and successfully she has given it!

I pay tribute to Mary Evans and her leadership. I thank God, as I view her work, that I, too, am a woman. As women, we have heard that great teacher say—"Go tell them!" We are trying.

I pray that the people of Chicago—the business men, the society women, the big and little people will realize the great work that Mary Evans and her little congregation are doing, and will send in the streams of supplies to help carry on.

As long as younger women like Mary Evans hold high the torch in the direction she is carrying it, old pioneers and worn out workers like myself can more rapidly fold their tents and calmly watch the march of progress as it goes by!

Divine Buys Hotel *after American* With \$480,000 Cash

NEWARK

The faith of Father Divine's followers is so strong that on Thursday they did what more worldly people would consider dangerous and unwise.

9-10-29-49
They transported almost a half million dollars from Philadelphia in ordinary traveling bags, without any guards or any guns to protect themselves or their money.

10-29-49
In a well-rehearsed pageant, 10 of them walked double-file into the Federal Trust Company on Broad St., last Thursday.

Each person carried a bag which was stuffed with \$40,000 or more. The largest bag contained \$80,000.

The total, estimated at \$480,000, was brought here for purchase of the swank Hotel Riviera, Newark's third largest, at Clinton Ave. and High St.

Bank Treasurer's Check
Father Divine makes all purchases of property in cash.

He was reported in Newark on Friday morning and had returned to Philadelphia before consummation of the purchase of the hotel on Friday afternoon.

The money was brought to the bank to get a bank treasurer's check to the order of the Carter Hotel Operating Company of New York, which bought the hotel from the Prudential Insurance Company 10 years ago.

3½ Hours to Count
It took 14 bank tellers in seven cages three and a half hours to count the money which *counted the money which \$20 bills, \$10 and \$50 bills.*

The counting was one of the strangest ever handled in a Newark Bank, authorities of the bank stated. The bills were wrapped in bundles in brown wrapping paper. The Father Divine group stood in pairs as checkers with the separate tellers.

BANK POSTS GUARDED

The bank took precautions with so much money around and posted guards at the locked doors. Only known customers were admitted.

Only one member of the group gave his name. He was Arthur A. Madison, a lawyer of New York City. He said they came from Philadelphia

armed "with their trust in Father Divine, as always."

Facilities Listed

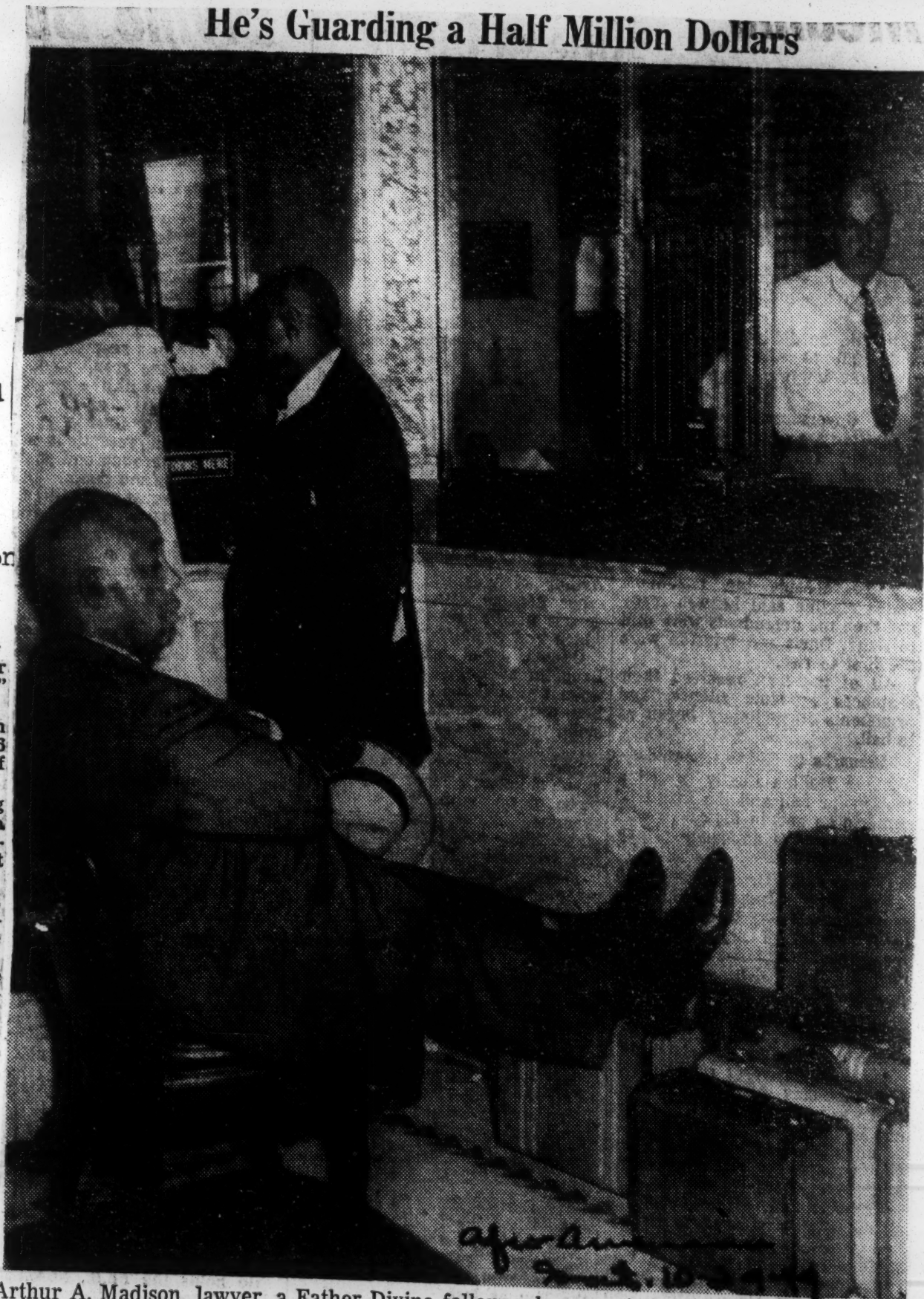
The Riviera, 75% occupied with permanent residents, was built 26 years ago at an estimated cost of \$640,000.

It has 250 rooms for dwelling purposes, a large dining room, a large assembly room, and a cocktail lounge. The building is eight stories.

Because the use of liquor is looked upon as a sin by Father Divine the cocktail lounge will be closed.

According to the report of the sale, the hotel will continue to operate on a business basis opened to the public and not confined to the use of Father Divine followers.

He's Guarding a Half Million Dollars



after American
9-10-29-49
Arthur A. Madison, lawyer, a Father Divine follower, keeps a vigil over suitcases containing a half million dollars in a Newark bank for the cash purchase of the swank Riviera Hotel in Newark, N.J.

Father Divine's New Hotel



Approximately 500 followers of Father Divine made final payments on the Hotel Riviera in Newark, N. J., above, when \$500,000 in cash was used to close the transaction. The hotel has eight stories, 275 rooms, dining room, cocktail lounge, penthouse drug store, and other shops on the ground floor.

Followers Bring Cash In Suitcases

Wine, Women, Song
Must Go, In Keeping
With Divine Rules

NEWARK, N. J. — Once again Father Divine's followers have shoved so much cash money across the board for a piece of property that almost every non-Divinist in the country is asking, "Where does he get all that money?" This happens periodically. The Father will hold in his cash for awhile, then suddenly announce a fabulous transaction with the simple explanation that "In My Father's House Are Many Mansions."

In Philadelphia last week, followers of Divine carefully

loaded ten suitcases with a half-million dollars in five, 10, and 20 dollar bills, then set out for Newark, N. J.—without guards.

Their mission was to complete purchasing transactions for the spacious Hotel Riviera, near the center of downtown Newark, at the intersection of High street and Clinton avenue. The hotel was described when it opened in 1922 as "The Million Dollar Hotel."

THREE HOURS COUNTING

Fourteen tellers at the Federal Trust Company counted money for three hours and 35 minutes before the last suitcase was empty. The deed to the property was to be turned over

to the Divine group on Monday from the Carter Hotels Operating Corporation.

The names of at least 500 Divine followers will appear on the deed to the 275 room, 8 story hotel, which has a large dining room, cocktail lounge and penthouses, as well as a drug store and other ground floor shops. The cocktail lounge will no longer be a cocktail lounge because the Father does not permit drinking and smoking in his establishments.

OPERATING PLAN

A retired engineer and architect who identified himself as "Germaine" handled the preliminary hotel operations for

the followers. He said 40 followers would move in at once. In the future, men and women, though married, will not be allowed to occupy the same rooms, in keeping with another Divine rule. This rule, however, will not affect those of the 400 present guests who stay on at the hotel, which for the time being will continue to operate as a commercial enterprise open to the public.

The current edition of "The New Day", Divine cult publication, announced two other recent purchases by the Father. They are a large, three-story brick building at 22 Halleck street, and a 16-room Victorian mansion at 60 E. Abingdon avenue, both in Newark. The publication did not give the purchase price of these establishments.

WHERE FROM?

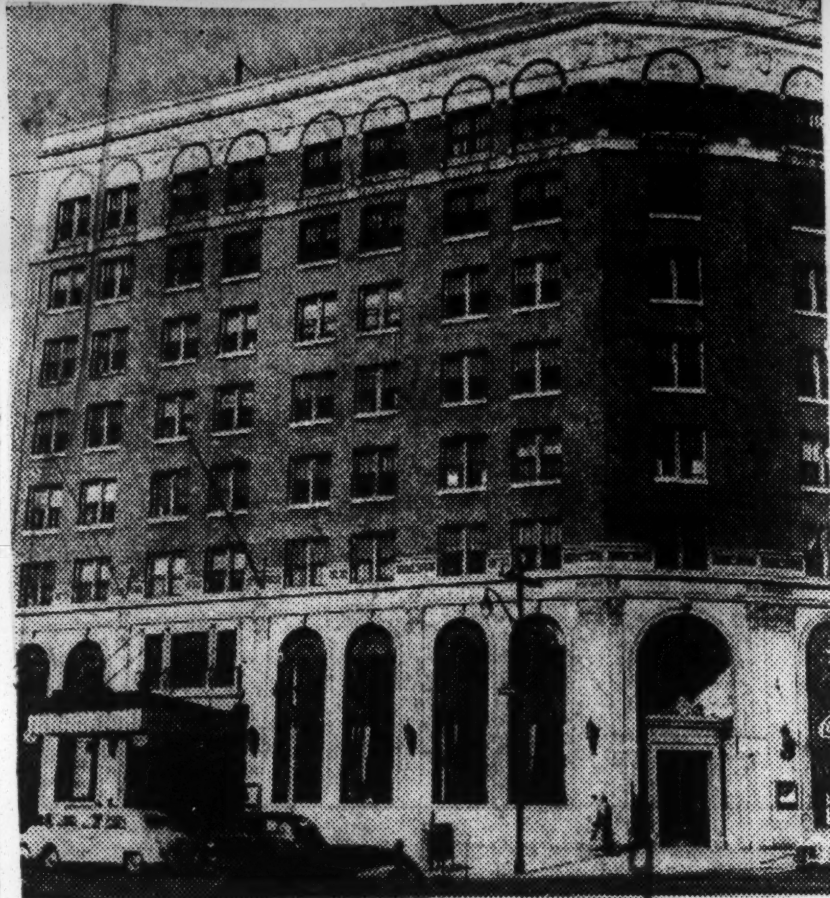
It is generally believed that much of Divine's funds are willed to him by wealthy followers. In the latter part of April, 1947, a widely publicized suit grew out of will of this nature.

Mrs. Mary Sheldon Lyon had willed approximately \$500,000 to two of Divine's institutions and her relatives, challenging the gift, maintained that the Father had succeeded in convincing Mrs. Lyon that he was God and that, therefore, she should pass over all her worldly goods to him.

Divine has had amazing luck in his court cases, or amazingly good legal representation. The question is popular again:

"Where in the world does Divine get his money."

His followers say he is, "not of the world."



HOTEL RIVERIA, now a new "heaven" of Father Divine cult, is where much-talked of \$550,000 followers carried through Newark streets went. Million dollar structure has eight stories, 275 rooms, dining room, penthouse, shops and cocktail lounge—which will no longer be used. Peace Mission policy is no smoking, no drinking, no profanity or obscenity, and no mixing of sexes. Men and women are accommodated on separate floors, but mission is open to all races.

Wives Can't Live With Husbands

NEWARK, N. J.—Even married couples can't live together in Father Divine's newest hotel.

There is also a ban on smoking and drinking, liquor or course.

Despite these restrictions the price of rooms will be cheaper than those under the old management.

The 275-room Riviera Hotel, at Clinton ave. and High st. in downtown Newark, was purchased from the Carter Hotel operating Co. of New York at a reported price of \$555,000.

The eight-story structure was paid for in cash, it was reported. Ten followers of the cult leader, traveling without guards, transported the money, in \$5, \$10 and \$20 bills, here from Philadelphia.

Brother Germaine, a white follower of Father Divine, said the hotel will continue to operate as a commercial enterprise open to

the public. "Any law-abiding person can come, but he won't be able to smoke," said Brother Germaine. "That's what the great outdoors is for."

As the new owners took possession, cigarette-vending machines were moved out. So was the liquor supply in the bar.

Brother Germaine indicated the present rates of from \$4 to \$10 a day for rooms and the prices for food would be cut sharply. He quoted no figures.

Residents milling around in the lobby, became bewildered when they learned the sale had been completed and the "new laws" laid down. Many moved out; others were seeking rooms elsewhere.

Father Divine is expected to appear at "dedication exercises" scheduled to be held in the hotel before the first of the year, it was reported.

'World' Gets Involved In Heavenly Affairs And God Doesn't Like It

NEW YORK—"God" got mad last week when the "World" got an insight into heaven through a back sliding "prodigal son."

It all started when John P. Davis, editor, announced that the August issue of his magazine, "Our World," is to carry the inside story of Father Divine's movement in which he figures as "god" and his churches are known as "heavens."

Information for the worldly story has been provided by John Hunt, a white photographer, who assumed the name "Prodigal Son" when he became identified with the movement 12 years ago. Hunt was the official photographer for the Divine Kingdom.

Editor Davis said Father Divine visited him here last Tuesday and threatened "spiritual retribution" if the article was derogatory.

Father Divine made the trip here, it was said, following an interview in Philadelphia by the magazine's David Hepburn, who, Divine claimed, promised to let him see the article before its publication. Divine had told Hepburn that statements made by Hunt would be biased against the Divine Kingdom and followers because Hunt, a follower for 12 years, had "back slid."

It was after Divine failed to have the article suppressed that he said to have threatened Davis with the same fate that befell Bill Hitler and Mussolini.

During the conference between Davis and Father Divine, a stenographic record discloses, the editor asked, "Are you God?"

"I can say I am God if I want to say it," the transcript quotes Divine as replying, whereupon Davis told Divine that he would "take it for granted that you say you are God."

"You don't have to believe I am God for it is immaterial with me," the Divine One replied, "but I do not wish you to carry a report that I am God unless you are convinced for yourself."

Davis asked Divine if it were not true that the cult bans marriages, but that recently many of his followers have been married. He further asked him how he felt that a race could perpetuate itself without marriage to which Divine was quoted as saying there is no ban on legal marriages but that disintegration lies in "propagation."

Davis called Divine's attention to reports that Mother Divine, his white Canadian wife, is pregnant.

Divine is reported to have given vent to high indignation, branding such reports as "lies," and saying his wife "is a virgin today just as she was before I married her."

He called in one of his followers, "Peaceful Mother," and after having been introduced as the "governess" of Mother Divine, she is alleged to have said that Mother Divine sleeps alone in a room apart from the Father.

Divine is said to have told Davis that he could inflict "retribution" on others without physical contact with them and throughout the conference alluded to persons who had suffered because of his wrath, broadly hinting that Davis might be one of such victims.

At last reports, however, "Our World" was still in business and John Davis was healthy.

Father Divine Fan Runs Newark Hotel

NEWARK, N. J., Oct. 22—(AP)—A follower of Father Divine took over Saturday affairs of the Hotel Riviera which was paid for with \$500,000 in cash lugged from Philadelphia in 10 suitcases.

The money was brought to the Federal Trust Company here by 10 Divine followers and it took 14 tellers three hours and 35 minutes to count the money in \$5, \$10 and \$20 bills. They carried the cash from Philadelphia headquarters Thursday without guard or guns.

TRANSFER OF THE DEED from the Carter Hotels Operating Corporation, is scheduled for Monday at the bank of records.

The follower handling operations of the hotel identified himself as "Germaine," a retired engineer and architect. He said 40 available rooms were needed for followers and that they would move in immediately. Some 400 guests were wondering where to go.

Father Divine Followers To Take Over Seven-Story Hotel in Philadelphia

Philadelphia (NNPA)—Father Di-Hotel. Residents are not permitted to smoke, drink, swear or use the expected to take over the seven-words "white" and "colored."

One stipulation in the purchase agreement is that the Tracy's Broadway and Chestnut streets about June 1. The purchase of the hotel by gundy Room, a night club, must be closed down and all alcoholic liquor removed from the premises before announced last Wednesday. Charles Simon, head of Charles Simon & Co., final settlement is made.

realtors, said his firm's subsidiary, ABC Business Brokers, had asked a \$20,000 down payment for the Tracy Corporation, owner of the hotel, built in 1903.

The \$20,000 deposit was made in small denominations consisting mostly of \$10 bills. The price is \$200,000, and "all cash proposition," it was announced. Actual transfer will take place June 1, when the \$180,000 balance is paid.

Philip L. Life, Herold Steadfast and Miss Grace Foltz, all of Philadelphia, made the deposit. Miss Dorothy Darling, an official at Father Divine's local headquarters at Broad and Catherine Streets, witnessed the transaction. She called it a cooperative enterprise by "a group of followers." She said the syndicate expects to operate the hotel "on a democratic and Christian basis for the good of humanity."

New Center

As it is with the Lorraine Hotel, Broad street and Fairmont avenue, which Father Divine took over in December, 1948, the Tracy, it is understood, will be a new center for Father Divine's followers as well as a hotel for general public use.

The 276-room Lorraine, purchased last December 1 for \$485,000 is now

operated as the Divine Lorraine

Philadelphia (NNPA)—Father Di-Hotel. Residents are not permitted to smoke, drink, swear or use the expected to take over the seven-words "white" and "colored."

One stipulation in the purchase agreement is that the Tracy's Broadway and Chestnut streets about June 1. The purchase of the hotel by gundy Room, a night club, must be closed down and all alcoholic liquor removed from the premises before announced last Wednesday. Charles Simon, head of Charles Simon & Co., final settlement is made.

Father Denies He's to Be a Father



Rumors that Father Divine's white bride was about to become a mother were squelched this week by Father himself. In a letter to one of his followers about relations between men and women, he wrote: "My Marriage to My Spotless Virgin Bride . . . is as Holy today as the day we legally united, but we are without sin, for we live Holy and Pure and Virtuous."

Divine Follower Declines Legacy

The former Edna Rose Ritchings, 24, said she and her 74-year-old husband were "extremely happy."

Father Divine's local headquarters at Broad and Catherine Streets, witnessed the transaction. She called it a cooperative enterprise by "a group of followers." She said the syndicate expects to operate the hotel "on a democratic and Christian basis for the good of humanity."

Washington (AP)—Mrs. James' petition said, "If there be any heirs they may do what they please with it; if not, it may go back to the estate." Other attempts to get in touch with the woman were unsuccessful.

Father Divine's Wife Dies Story

Philadelphia, Nov. 2 (U.P.)—Mother Divine, young white wife of Negro cult leader Father Divine today termed "utterly false" a report in her hometown of Vancouver, B. C., that the couple was having marital trouble.

Divine Didn't

Spend \$200,000

NEW YORK — (NNPA) — All is not well in Father Divine's Philadelphia kingdom, according to a story appearing in the August edition of a monthly magazine. The story was told to a ghost writer by John (Prodigal Son) Hunt, who was the official photographer for the Divine Kingdom.

John P. Davis, editor of the magazine, Our World, last Tuesday said Father Divine had visited him here and threatened him with "spiritual retribution" if the article was derogatory.

Divine came to New York after Dave Hepburn, a staff writer for the magazine, had interviewed him in his Philadelphia "Heaven," regarding statements made by Hunt, former "angel" against the Divine kingdom and followers.

Davis called Divine's attention to reports that Mother Divine, white Canadian wife of Father Divine, is pregnant. The cult leader, however, is reported to have branded such reports as "lies," saying his wife "is a virgin today just as she was before I married her."

In Philadelphia, Father Divine told the AFRO on Friday that the magazine article was "beneath my consideration."

He added that the article, which carried the byline of a one-time follower, was "motivated by prejudice and maliciousness" and would in no way affect his far-flung organization.

"Nothing," Father Divine asserted, "can stop me and my work."

Asked if he would accept the publisher's offer to answer the article with one of his own, the Rev. Mr. Divine said he had no intention of doing so. "I am not going to boost any antagonistic, prejudicial papers," he declared.

As for John Hunt's charge that his mother's \$200,000 fortune had disappeared while she was a member of the movement, Father Divine referred the AFRO to a copy of a registered letter appearing in "The New Day" which was sent to the magazine publisher.

The letter, written by John DeVoute, editor of "The New Day" and brother of Hunt, said there, purchased a third for his woman had "not given Father Divine one cent." DeVoute accused his brother of contributing greatly to their mother's illness by "wild loose living" before the three of them joined the movement.

DeVoute pointed out that during an interview with Father Divine

vine on May 21, the magazine's executive editor voluntarily pledged that everything written would be examined by Divine before publication and anything objectionable would be stricken out in accordance with his wishes.

Father Divine

Charged With

\$600,000 Murder

Weekly Review
FAMOUS CULT LEADER ORDERED TO STAND TRIAL IN

ALBANY, N. Y., March 7—The

famous Negro cult leader, Father

Divine, was ordered to stand trial

here last Thursday on charges that

he inherited \$600,000 by suppress-

ing the will of an 80-year-old wom-

an follower whom he "killed" by

forcing her to submit to a major

operation.

The New York Court of Appeals

upheld the allegation of first cous-

ins of the deceased woman, Mary

Sheldon Lyon. They claimed that

shortly before her death Mrs. Ly-

ons sought to name them as bene-

ficiaries in a new will "for a very

substantial amount."

They said that Father Divine

"physically and forcibly" prevent-

ed her from drawing a new will

and did "conspire to kill, and did

kill" her.

Overrule Lower Courts

The court overruled previous de-

cisions by the State Supreme

Court and its appellate division.

It ordered the Negro cultist to

stand trial in Syracuse, N. Y., when

the case reaches the calendar.

Divine Buys

New 'Heaven'

\$28,000 Building Was

Ex-Newark Orphanage

NEWARK — Father Divine, al-

ready "Messiah" of two "heavens"

and brother of Hunt, said there, purchased a third for his

woman had "not given Father Divine one cent." DeVoute ac-

cused his brother of contributing greatly to their mother's illness by "wild loose living" before the three of them joined the movement.

DeVoute pointed out that during an interview with Father Divine

for the building and expressed the opinion that he would move right in.

Baltimore
Former Boys Club

The basement of the orphanage has been used recently by the Robert Treat Boys and Girls Club, which will have to move out before the "heaven" can be set up, Samuel Saiber, who announced the sale for the Helping Hand Army, said.

Meanwhile, several youngsters of the club have appealed to Mayor Villani to "find them a place to play."

Father Divine's first Newark "heaven" was established in 1943, when he moved the Peace Center Church, Inc., from New York to its present headquarters at 126 Howard St.

A second "heaven" was established here last December when Father Divine purchased the Hospital for Women and Children at 134 South 10th St., formerly an adjunct to St. Barnabas Hospital.

Authorities who investigated, Pfc. Demison died instantly. A note written by Demison and found in the girl's room indicated premeditation, authorities said. The note is believed to have been written before Demison stabbed the girl.

Demison entered the Army in August, 1941, and served with the 42nd Engineer Regiment in the European Theater during World War II.

He was discharged in November, 1945, and re-enlisted in September, 1946, arriving in Japan in October, 1946. A cousin, Willie Brown, of 47 Tehama Street, Fresno, is the nearest relative.

Peace! It

Is Truly

Wonderful!

Philadelphia
Feb. 7-16-49

(From Courier Philadelphia Bureau)

PHILADELPHIA — Father

Divine roared back into the

limelight this week on the

wings of one of the biggest

libel suits ever filed by a

Negro. The man who made

"Peace, Brother, It's Won-

derful" a byword, has just

sued Our World magazine for

a million dollars in U. S.

District Court here. Atty.

Austin Norris filed the claim

for "Father." The suit against the magazine was based upon matter which Fa-

Father Divine

ther Divine's attorney alleged was defamatory and which was published in the August issue of the magazine. It was a counter-action to the suit filed against Father Divine by the magazine itself on July 11.

"INTENDED FOR HARM"

As the word battle continued to rage, Father Divine's million-dollar suit set forth statements labeled as false, malicious and defamatory and "published solely for the purpose of injuring Father Divine's good reputation and standing as a Christian leader."

The counter-claim states that in a conference between John P. Davis, publisher of Our World magazine, and Father Divine before the allegedly libelous matter was published, Publisher Davis was told that the article was untrue, malicious and defamatory. Yet, despite this warning, the million-dollar suit says, a statement and picture of Father Divine were printed which Divine says were malicious.

Father Divine

Follower

Refuses \$764

District Court was petitioned yesterday to determine what should be done with \$764 which belongs to a Father Divine follower who is interested in claiming the money.

The reluctant beneficiary is Laura T. Martin, of New York City. The court was told the money was left to her out of the estate of one Lydia Hamlett, and since 1942 the administrator of the estate has been trying to contact Mrs. Martin.

C. Clinton James told the court it was determined that she was a follower of Father Divine, of the Pastor of Circle Mission.

James said that a Father Divine secretary answered one letter saying he didn't keep a record of his "millions of followers" but that she responded when her name was called out in a public meeting he held.

She then said, according to the correspondence, that "if there be any other heirs they may do what they please with it; if not, it may go back to the estate."

Further attempts to directly contact Mrs. Martin have been unsuccessful, the petition states.

City Board Takes Action

Wants to Keep Hotel

Off Exempt List

AP - American
NEWARK

The City Tax Board has indicated it will fight efforts of Father Divine and his followers to make tax exempt the Hotel Riviera which they acquired on Friday for approximately a half million dollars in cash.

Thomas Hunt, tax board secretary, said that if tax exemption is claimed by Divine and his followers in Essex County, the exemption will be appealed to the State Tax Board.

Hunt also revealed that the hotel is assessed at \$320,600 in the city.

The Riviera purchase was the fifth by the Divine movement in Newark in ten months, bringing up the value of holdings here to approximately \$750,000.

The movement also owns its Howard St. headquarters and other properties in Newark and has a palatial hotel and rest home at Pinebrook.

They transported almost a half million dollars from Philadelphia in ordinary traveling bags, without any guards or any guns to protect themselves or their money.

Like a well-rehearsed pageant, 10 of them walked double-file into the Federal Trust Company on Broad St., last Thursday.

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Father Divine makes all purchases of property in cash.

He was reported in Newark on Friday morning and had returned to Philadelphia before consummation of the purchase of the hotel on Friday afternoon.

The money was brought to the bank to get a bank treasurer's check to the order of the Carter Hotel Operating Company of New York, which bought the hotel from the Prudential Insurance Company 10 years ago.

It took 14 bank tellers in seven cages three and a half hours to count the money which was in \$5, \$10 and \$20 bills.

The bills were wrapped in bundles in brown wrapping paper. The Father Divine group stood in pairs as checkers with the separate tellers.

Only one member of the group gave his name. He was Arthur A. Madison, a lawyer, of New York City. He said they came from Philadelphia armed "with trust in Father Divine, as always."

Rooms Were Up to \$25 a Day, Now \$2.50 a Week

SEEKS FAIR DEAL ONLY:

Wants No Tax Favors, Father Divine Reveals

NEWARK

Father Divine has no interest in winning tax exemption for any property owned by his followers if it is not used for religious or charitable purposes, he indicated on Thursday, when he visited the Newark Tax Board for a conference.

The religious leader, accompanied by his wife, would make no direct statement, but his views were revealed by John Condon, Tax Board president.

His meeting with the board was in closed session.

Mr. Condon said that Father Divine asked that an exemption be granted on the former St. Barnabas Hospital property at 536-540 Central Ave. which now is used to care for aged persons, and to train nurses for the Divine peace movement.

Refused by County

The Essex County Tax Board has refused to remove the property from the tax rolls. It is assessed at \$90,400.

Father Divine told the Newark Board that he also wanted exemption for his Peace Center Church at 122-126 Howard St., and a former mansion at 22-26 Halleck St.

Those two properties are assessed for a total of \$35,300.

No Blanket Request

Father Divine, on the other hand, told the board that he was not interested in exemption for the Hotel Divine Riviera, recently purchased for \$550,000 and assessed at \$320,600, or a 16-room house on E. Abington Ave.

He pointed out that the hotel and some other properties were bought by members of his movement acting as individuals rather than as official representatives of the peace movement.

When he left the tax meeting, Father Divine warned reporters that retribution would follow those who slander and oppose him and his followers.



Here is 250-room Hotel Riviera in Newark, which was taken over by followers of Father Divine on Friday.

**Father Divine
Is Bidding To Buy
Old Synagogue**

Special to The New York Times
and The Courier-Journal.

Newark, Nov. 20.—Father Divine, whose followers recently purchased the Hotel Riviera here for \$500,000 in cash, is negotiating for Temple Oheb Shalom. Rabbi Louis M. Levitsky of what is Newark's second oldest synagogue verified that his offer is being considered.

Rabbi Levitsky admitted that, shortly after the sale of the Riviera, three blocks away, there was a conference between representatives of the temple, Father Divine, and a group of his followers. He added, however, that there are three other offers for

Estimated purchase price, all in cash, was \$480,000. Price will be known now as Hotel Divine Riviera.

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Father Divine On Trial In Legacy Case

Defender New York Bureau
ALBANY, N. Y.—Father Divine has been ordered by the New York Court of Appeals to stand trial at Syracuse on charges of inheriting \$600,000 from an 80-year-old woman.



FATHER DIVINE

an by suppressing her will and forcing her to undergo an operation in a non-approved institution. By ordering the trial of the religious cultist, the court upheld allegations of the cousins of the deceased woman, Mary Sheldon Lyon. They claim that Mrs. Lyon attempted shortly before her death to name them as beneficiaries "for a very substantial amount" but that Father Divine "physically and forcibly" prevented her from drawing a new will about Oct. 4, 1946, and did "conspire to kill and did kill her."

Mrs. Lyon is said by the plaintiffs to have died October 19, 1946, after undergoing an operation in an institution not approved of by her age, in an attempt to keep her the American College of Surgeons. Others, including Patience Budd, are named in the suit with Father Divine.

Matron's Kin Win Appeal

N.Y. Appellate Court

Uphold Allegations Operation Forced

Maid in Kingdom Named Co-Defendant

ALBANY, N.Y.—Father Divine, 71, regarded as a "god" in a religious "kingdom" embracing thousands of followers representing many races in many lands, must stand trial on charges of falsely inheriting \$600,000 from a wealthy white follower, 80, whom her relatives say he "killed."

The State Court of Appeals, in a decision, last Thursday ordered Father Divine to be tried in Syracuse before the State Supreme Court.

Allegations Sustained
It upheld the allegations against the religious leader by four third cousins of Mrs. Mary Sheldon Lyon who died Oct. 19, 1946.

They seek to prevent Father Divine from profiting from the original will by compelling him to carry out the intentions expressed in Mrs. Lyon's proposed new will.

The Appellate Division of the State courts had ruled previously that the suit brought by Mrs. Lyon's relatives originally in 1947 failed to state "a cause of action."

Charges Cited
The plaintiffs charged: "That, shortly before her death, Mrs. Lyon had sought to name them as beneficiaries in a new will 'for a very substantial amount' of approximately \$350,000."

"That Father Divine 'physically and forcibly' prevented her from drawing a new will and did 'conspire to kill, and did kill' her."

Operation 'Forced'
They asserted that Mrs. Lyon died after undergoing an operation at a NYC hospital not approved by the American College of Surgeons.

They emphasized that she was subjected to the operation despite her age, in an attempt to keep her from signing a new will which she had instructed a law firm to draw up before her death.

Maid's Influence Told
The plaintiffs charged further that Father Divine, and Patience Budd, a maid, also named as a defendant, engaged a doctor without any of their knowledge or consent.

They described Mrs. Lyon as a "poor, sick, old lonesome woman" who inherited a fortune from her father, Charles Sheldon a businessman.

They charged the maid, Patience

Budd, with influencing Mrs. Lyon into becoming interested in Father Divine.

Relatives Left Pittance

Mrs. Lyon was known in Father Divine's kingdom as "Peace Dove," and, according to the plaintiffs, was taken by Patience Budd to "various kingdoms, heavens and promised lands."

The original will was executed in 1943. In it, Mrs. Lyon left \$100 each to six relatives and friends, \$500 to a brother, Dr. William Sheldon; \$2500, an automobile and clothing to Patience Budd, and the rest of the estate to two of Father Divine's "heavens," one in New York and the other at Brigantine, New Jersey.

Father Divine added Philadelphia's 54-year-old, ten-story Lorraine Hotel to his flock's big, heavenly real-estate holdings. Making a visitation with his blonde wife and some of his "angels," he announced a new regime in Lorraine management: no drinking, profanity, or smoking, segregation of the sexes by floors. To a \$25,000 cash deposit, the purchasing angels added cardboard boxes containing small bills. After two hours, four bank employees had counted up to \$460,000.

Here's Henry
Montgomery Advertiser
By Henry McElmore
Montgomery Alabama
A MAN who hopes to make a book out of such things has asked me to tell him the highlight of my some 22 years in the newspaper business.

That's easy. I can do it without thinking. Lefthanded, so to speak.

It came on a Summer's day at one of Father Divine's "heavens" on the Hudson River near Franklin D. Roosevelt's ancestral home.

Remember Father Divine? You don't hear much about him now, but in the late 30's the little, bullet-headed colored man who would be "god" was strictly headline stuff. The greeting of the hundreds of thousands who believed in him was "Peace, it's wonderful," and in those days it echoed throughout the land.

I was sent to "cover" the opening of this new and palatial "heaven." When I got there the place was already crowded by Br'er Divine's followers. Thousands of them, of every race, creed, and nationality. Father Divine was there, too, and I walked down to the dock with him to wait for two paddle-wheel excursion steamers full of the faithful who were overdue from New York.

WE STOOD on the dock a while and then I saw what I thought was the bow of a boat, 'way off in the distance. I had a pair of binoculars with me, and I asked Br'er Divine if he would care to use them.

He drew himself up to his full five feet four, looked at me as if I were insane, and said: "God don't need no glasses. I can

see that boat as plain as day. I can even see around corners. Amen, peace, it's wonderful."

After lunch, which consisted of 19 courses, the first of which was watermelon, Father Divine said that there would be a track and field meet, open to all. As I remember, everybody entered, which means that some 11,000 "peace-it's-wonderful-ers," engaged in the games.

The 100-yard dash is the highlight of my newspaper career, such as it is.

I was sitting by Father Divine when the field, numbering roughly a thousand men, women, and children, broke from the mark.

The first 100 off the mark were engulfed by the 200 behind them, amidst the snapping of ankles and wails of the injured. This 200 were swamped by the next 200, and so on. It made the Charge of the Light Brigade orderly by comparison.

Finally, one valiant soul managed to untangle himself from the mass and completed the distance. One of the judges walked up to Father Divine and asked: "What was the time, Father?"

"Eight seconds flat," Father Divine answered.

I COULDN'T resist asking Father Divine how he knew. After all, he hadn't used a watch of any sort.

"God doesn't need no watch," he answered. "I coulda told you the time before they started."

They threw the discuss. And Father Divine, without benefit of tape measure, and his face half obscured by a chunk of watermelon, called out the distance: "Two hundred and thirteen feet, six inches."

The vaulters vaulted. The same thing happened. "Sixteen feet, two and one-quarter inches," Father Divine called.

More world records were broken that afternoon than there are world records.

I only wish, just as I did that afternoon, that one of the world's lovely men—Irvine Cobb—could have been there to write up that track meet.

It was something to lay your eyes on, for sure. *June 5-3-49*
Distributed by McNaught Syndicate, Inc.

Father Divine

Buys 2nd Hotel

Shelton American
Paid Down \$20,000
on \$200,000 Unit
Oct. 5-28-49
PHILADELPHIA

Father Divine and his followers will take over their second big Philadelphia hotel, June 1, the seven-story, 150-room Hotel Tracy at 36th and Chestnut St.

Sale of the West Philadelphia property was announced May 18 after representatives of Father Divine signed a purchase agreement to pay \$200,000 cash, plunking down \$20,000 in small bills,

mostly "tens," as deposit.

The balance of \$180,000 will be paid when Rev. Mr. Divine takes possession of the property, according to the Charles Simon Company which handled the transaction for the present owners, the Tracy Corp. *Oct. 5-28-49*
Bought Lorraine in December

Father Divine's flock moved into the Hotel Lorraine, Broad and Fairmount Ave., last December, paying in the neighborhood of half a million dollars—also cash on the line—for the 10-story, 350-room hostelry and garage.

It has been known for some time that his representatives were seeking another Philadelphia hotel. Negotiations for at least three other large ones fell through for one reason or another.

Tracy Not Plushy
The Hotel Tracy, assessed at \$144,000 located about three blocks from the University of Pennsylvania has been catering to mostly permanent guests and is definitely not on the plushy side.

The leather lobby furniture, in fact, has already reached the shabby stage.

Whether or not the purchase price included the furnishings could not be immediately learned. Furnishings of the Lorraine went with the building.

Order Nite Club Closed
The present manager refused to see an AFRO-representative who called at the establishment and sent a message that he had no comment. Efforts to reach Father Divine or any of his secretaries proved futile. *Oct. 5-28-49*

Before final settlement, the new owners stipulated that the hotel's popular Burgundy Room, a night club, must be closed and all alcoholic drinks removed from the premises.

Former Seamen's Club
The 45-year-old brick structure, once used by the United Seamen's Service and the National Maritime Union (CIO), as a seamen's club, will probably be operated along the same lines as the Hotel Lorraine which Divinites purchased last December.

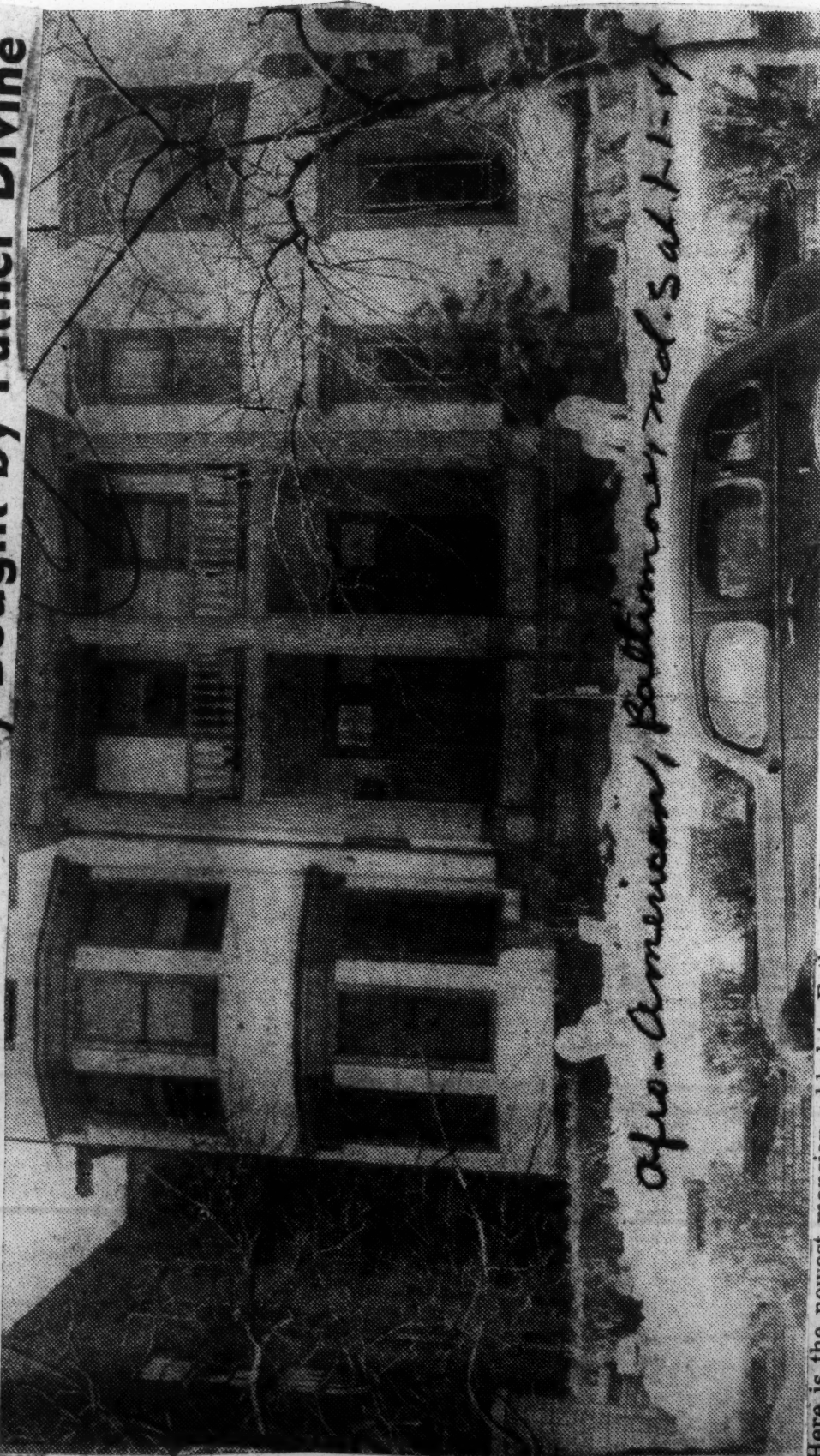
Exactly how many followers contributed to the fund to buy the Tracy was not known. Only three representatives appeared to sign the agreement, but the others are expected when settlement is made at the Land Title Trust Company offices on the first of the month.

Father Divine Accused of Killing for \$600,000



Father Divine is having trouble again. He is accused of "killing" 80-year-old Mrs. Mary Sheldon Lyon in 1946 in order to inherit her \$600,000 fortune. Relatives of the dead woman contend that she would have changed her will, leaving them \$350,000, if Father Divine had not forced her to submit to a major operation which, they say, caused her death. Father Divine has been ordered to stand trial by the New York Court of Appeals, but according to his secretary, he "knows no more about this than what he reads in the papers" and he hasn't been reading the papers lately. *Sat-3-12-49*

35-Room Mansion in Jersey Bought by Father Divine



Afro-American, Baltimore, Md. Sat 1-1-49

Here is the newest mansion added to Father Divine's mission chain. It has 35 rooms and is located at 741 High St., Newark, N.J. Broker for this property and for a hospital building which Father also took over in Newark recently was Sherman Wright, Newark real estate man. *Sat 1-1-49*

The Churches v. Jim Crow

With no ifs, ands or buts, the Federal Council of Churches last week flatly denounced racial segregation as "unnecessary and undesirable and a violation of the gospel of love and human brotherhood."

The Federal Council, in its "Statement on Human Rights," went on record as opposing Jim Crow in any form—and called for equal, non-segregated participation of all races in all phases of the "social and public life of the community," including housing, education, recreation, transportation and businesses serving the public "such as stores, theaters, hotels and restaurants."

During a busy three-day biennial convention in Cincinnati, the Federal Council's 269 delegates also:

Received into membership two new church groups—the Religious Society of Friends of Philadelphia & Vicinity (membership: 4,865), and the Rumanian Orthodox Church in America (membership: 21,000). This raises to 27 the Council's roster of member church groups.

Elected as new Council president white-haired Bishop John Samuel Stamm, 70, of the Evangelical United Brethren. Son of a lay preacher, jovial, ham-handed John Stamm grew up on a Kansas farm with an early hankering to be a soldier in the Spanish-American War (he was "just too young for the job"). As good an administrator as he is a preacher, President-elect Stamm has served as vice president of the Federal Council for the past two years, under the presidency of Layman Charles P. Taft. He doubts that his administration will "set the world on fire." Said he: "One of the dangers of all religious and social movements is the urgency of the perfectionists—the men who want to reach their goal immediately . . . The task facing the churches can only be accomplished if the thought, prayer and service of the churches are pooled in a large way . . . The most important thing is not church union but Christian unity."

That 'Federal Council'

To the Editor:

What is called the "Federal Council of Churches" has been figuring, in the past few days, in nationwide broadcasts and the daily papers, with Methodist churches in Talladega and Atlanta, and many other Methodists, repudiating that organization's actions in trying to break down our segregation laws, which are better for both races. That "Council," engineered so largely from the North, is a group of individuals claiming to "represent the Protestant churches of the United States."

Speaking as a Methodist, the Southern Baptists are certainly a very large and very important part of the Protestants of the United States, but they are not connected with the organization named, and despite all the blarney of the Northern branch, they have refused to "unify" with the latter, wisely leaving each to go its own way in racial and other matters.

Several years ago, the spokesmen selected by that "Council" and who addressed it on "The need for more spirituality," was the product and beneficiary of the notorious Pendergast machine in Missouri, now in the White House. He and a leader in the organization named above—Bishop Oxnam, of the Philadelphia area—were photographed together at the time, both seemingly very much pleased.

Southern Methodists may well be on their guard about some of the actions of the organization named—no matter how high sounding may be some of its proclamations. The Southern Presbyterian representatives at its recent meeting refused bravely to endorse its proclamation calling for injecting colored students into Southern white colleges—now being attempted strenuously—and despite the teachings of such wise colored leaders as Dr. Booker T. Washington and Dr. George Washington Carver.

Midway, Ala

J. W. GLENN.

Churchmen At Ga. Meet Blast Bias

ATLANTA, Ga. — The Federal Council of Churches of Christ last week took pokes at racial segregation and second-class citizenship for Negroes in a three-day convocation in the heart of Dixie.

The executive committee of the council, meeting at fashionable St. Mark Methodist Church on Peachtree Street, affirmed its stand against racial segregation in American schools and authorized an amicus curiae brief filed to support the petition of Heman Sweatt to enter the University of Texas.

THE SWEATT CASE is now before the United States Supreme Court. Sweatt contends he has been denied equal educational opportunities in Texas.

SIX HUNDRED DELEGATES PRESENT

The six hundred delegates to the Southeastern church meeting, representing three-fourths of the nation's Protestants and twenty-seven major denominations, unanimously approved an anti-segregation program.

The churchmen called for (1) the encouragement of ministerial associations to become interracial; (2) efforts to correct the mistake of history and false tradition upon which much prejudice is based;

(3) White church groups to realize that theirs is the primary responsibility for initiating interracial action; (4) systematic interchange of ministers, other speakers and choirs in white and Negro churches; and (5) appointment of minority groups to boards and commissions affecting their welfare and other positions of public trust.

NO DISCRIMINATION was shown delegates at the St. Mark meeting which drew high churchmen from all over the nation. They sat and ate together. Discussion was free and pointed toward reality of the need of brotherhood in a war-beset world.

The Southern Presbyterian group, has not gone along Church, although a member of with the filing of the amicus curiae brief supporting the Sweatt case. The Southern Baptist Church is not a member of the council.

Negroes on the Southeastern Advisory Committee included President Harry V. Richardson of Gam-

mon Theological Seminary, Atlanta; J. H. Touchstone, Atlanta; President R. E. Clement of Atlanta University; Bishop Buford Gordon of Charlotte, N. C.; President B. E. Mays, Atlanta; President F. D. Patterson of Tuskegee, Ala., and the Rev. R. B. Shorts, Atlanta.

LEADERS PRESENT

Resource leaders included: Bishop Gordon leader; Prof. L. M. Tobin of Morehouse; Mr. Touchstone, Methodist lay leader; Prof. William Q. Welch of Fisk University, Nashville, Tenn.; Prof. Murray Branch, Morehouse; the Rev. William Holmes Borders of Wheat Street Baptist Church, Atlanta; Dr. J. Oscar Lee, secretary, Department of Race Relations, Federal Council of Churches, and Dr. George D. Kelsey, associate secretary, field department, Federal Council of Churches.

Delegates and representatives to the meeting included: Dr. W. H. Jernagin, Washington, D. C.; Mrs. Willie B. Barom, Montgomery, Ala.; Mrs. Zula Caldwell, Greenville, Ala.; the Rev. W. E. Carson, Tuskegee, Ala.; Samuel McCrea Cavers, New York City; the Rev. J. R. Coan, Atlanta;

The Rev. William Smith, Mobile, Ala.; the Rev. Norman W. Stevenson, Greenville, Ala.; Dr. Joseph Studt of Talladega, Ala.; Mrs. M. D. Singleton, Pensacola, Fla.; L. H. Pitts, Cordele, Ga.; the Rev. R. Edward Reid, Chattanooga, Tenn.; the Rev. L. A. Story, Nashville, Tenn.; the Rev. W. O. P. Sherman, Savannah, Ga., and S. S. Seay, Montgomery, Ala.

DR. TRIGGS ATTENDED

Dr. Harold L. Trigg, St. Augustine College, Raleigh, N. C.; Wilson Welch, Nashville, Tenn.; the Rev. W. Allen Cooper, Macon, Ga.; Dr. W. S. Faulkner, Fisk University, Nashville, Tenn.; the Rev. L. G. Fields, Gadsden, Ala.; Miss Hazel E. Foster, Spelman College; Mrs. Dana A. Gordon, Huntington, W. Va.; the Rev. J. Echols Lowery, Alexander City, La.;

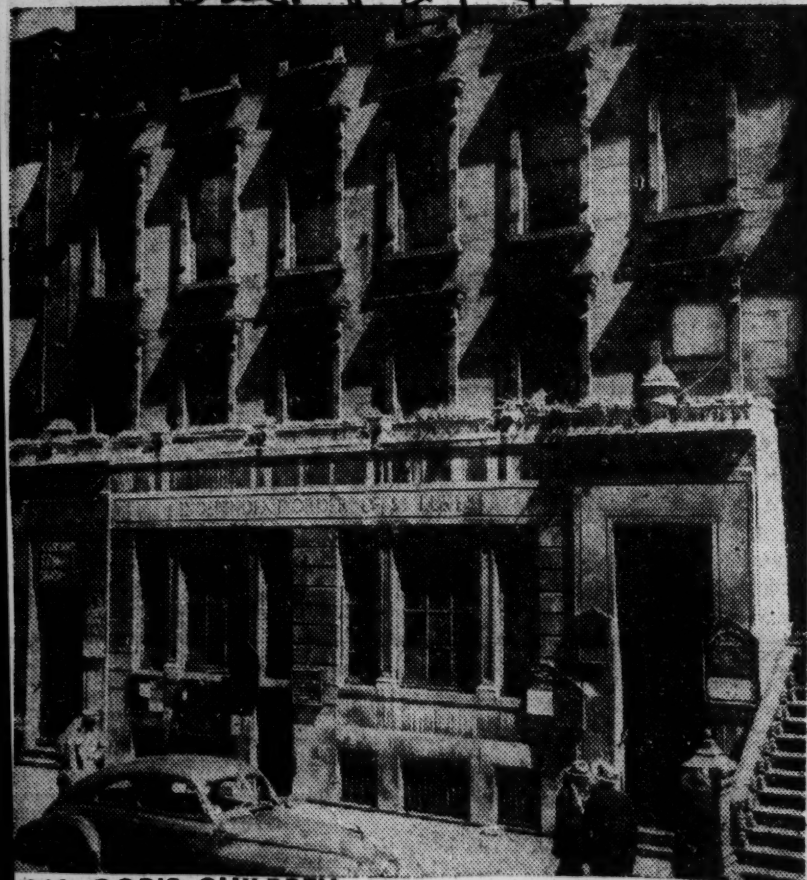
The Rev. J. Carl Mitchell, Huntington, W. Va.; the Rev. Arthur W. Murphy, Montgomery, Ala.; the Rev. R. V. Johnson, Memphis, Tenn.; Miss O. Thomas Lewis, Stillman College, Tuscaloosa, Ala.; the Rev. J. H. Graham, Holly Springs, Miss.; the Rev. T. H. Houston, Gadsden, Ala.; the Rev. John W. Hatch, Lexa, Ark.; the Rev. V. R. Hill, Pensacola, Fla.

The Rev. Arthaniel Harris, Pensacola, Fla.; the Rev. Hollis Hooks, Atlanta; the Rev. Grover C. Jay, Atlanta; the Rev. G. W. McMurray, Atlanta; the Rev. E. C. Mitchell, Atlanta; the Rev. Walter Williams, Atlanta; Miss Mary Jane Willett, Atlanta; the Rev. and Mrs. William Holmes Borders, Atlanta, and Mrs. Harry V. Richardson, Atlanta, an official hostess.

Officers of the council are: Bishop John S. Stamm of the Evangelical United Brethren Church, Harrisburg, Pa.; Mrs. Douglas Horton, war-time commander of the Waves and former president of Wellesley College, vice president; Dr. Samuel McCrea Cavers, general secretary, and Dr. J. Quinter Miller, associate general secretary, all of New York City.

— "FORTIETH IN '50" —

9 1949
8 CONGREGATIONS
USE SWING SHIFT
IN ONE BUILDING



ALL GOD'S CHILDREN: The religious fervor in Harlem has hit a new high recently with small churches housing numerous denominations sprouting like mushrooms along the main thoroughfares as well as side streets. Proof of the new religious trend is a double front brownstone house at 127 W. 130th which houses 8 congregations, with six different denominations awaiting their turns to hold services. It is the former clubhouse of the Independent Order of St. Luke's whose name still adorns the front of the building. The Rev. J. C. Canada, shown right awaiting his turn to minister to his Baptist flock, is a real

General

estate agent when not occupied as a minister. Mrs. Martha Hardy, top, a pastor of the Costoné Temple which also meets there, has been a member of that congregation for 15 years at various locations. The Rev. R. B. Pearson, pastor of the Manhattan Baptist Church, drives a taxi part-time. He was a butcher while building the Mount Nebo Baptist Church on 8th Ave. The churches pay very small rentals.—N. Y. Herald Tribune Photos at Nat Fein.

ALL GROUPS IN QUANDARY:

Churches' Stand About Good, Evil Confusing

NEW YORK—There are more than twice as many Protestants as there are Catholics in the United States. Yet, when asked which church was taking the strongest stand against evil almost as many people said the Catholic Church as said the Protestant Church.

This was ascertained in a Psychological Barometer survey of 5,000 men and women during August.

Four hundred and thirty-four taken against communism, not interviewed, under the direction only in the United States but of 94 psychologists associated throughout the world. Next frequent was the statement that the Catholic schools gave children a better moral training.

A Cross-Section Interviewed
The questions asked were:
(1) "Would you mind telling me your religious background?"
(2) "Which do you think is taking the strongest stand for good and against evil in the world today: the Catholic Church, the Protestant Church or the Jewish Church?"

Urban dwellers in all walks of life and at all income levels were interviewed. According to their religious background, they divided as follows: Protestant, 61%; Catholic, 27%; Jewish, 7%; None, 3%, and Miscellaneous, 2%.

Those interviewed were not asked what church they belonged to, but only what their religious background was.

More Uncertain on Question
On the question as to which was taking the strongest stand for good and against evil, 34% were uncertain, 26% said the Protestant Church, 24% said the Catholic Church, 2% said the Jewish Church, 8% said none of the churches, and 6% said all churches.

Those of Catholic background were most certain that the Catholic Church was taking the strongest stand, the Protestants were much less certain, the Jews were least certain. Specifically:

Start Against Communism Cited
Whereas 67 percent of those with Catholic background named the Catholic Church as taking the strongest stand, only 49 per cent of the Protestants named the Protestant Church.

By far the most frequent reason given by those naming the Catholic Church was the strong stand

Survey Shows Enrollments By Denomination

CHICAGO (ANP) — The two Negro Baptist organizations, the National Baptist Convention, U. S. A., Inc., and the National Baptist Convention of America, are the third and fourth largest Protestant denominations, respectively, in the United States.

This fact was revealed in statistics recently assembled by the Christian Herald. Other figures revealed by the International Council of Religious Education revealed that both groups rate high in schools operated.

To rank third the National Baptist Convention, Inc., has 4,122,315 members. The only two churches ahead of it are the Methodist Episcopal church with 8,567,772 members including 335,834 Negro members, and the Southern Baptists with 6,270,819 members.

On the school side the National Baptist, Inc., ranked third in number of schools with 21,807, fourth in officers and teachers with 143,079, and fourth in pupils with 1,357,493.

The Methodists and Southern Baptists headed them in each category of schools, ranking one-two in number of schools and number of officers and teachers. They ranked second and third behind the Church of God (Cleveland, Tenn.) in number of pupils, however. The Church of God was third in officers and teachers.

No other all-Negro denomination ranks in the first 18 in any of the above categories. Among the white denominations with Negro members rating high in various departments are the Presbyterian, USA, Protestant Episcopal

copal, United Lutheran, Disciples
of Christ, and the Congregational
Christian churches.

Church membership figures are
based on 1947 statistics, and
school records are based on 1947-
1948 school statements.

Religious Emphasis Week to Start Monday At University of Louisville

By LOURENA EATON
Courier-Journal School Editor

RELIGIOUS EMPHASIS Week starts tomorrow on the University of Louisville campus. During the week, approximately 300 voluntary members of the Religious Council will try to impress the remaining 7,500 students with the idea that interdenominational religion is a workable, day-to-day business, and that it is not an emotion which appears just before Christmas or Easter.

They hope to awaken interest by panel and classroom discussions, convocation programs, addresses by speakers from the community, art and essay contests and radio broadcasts.

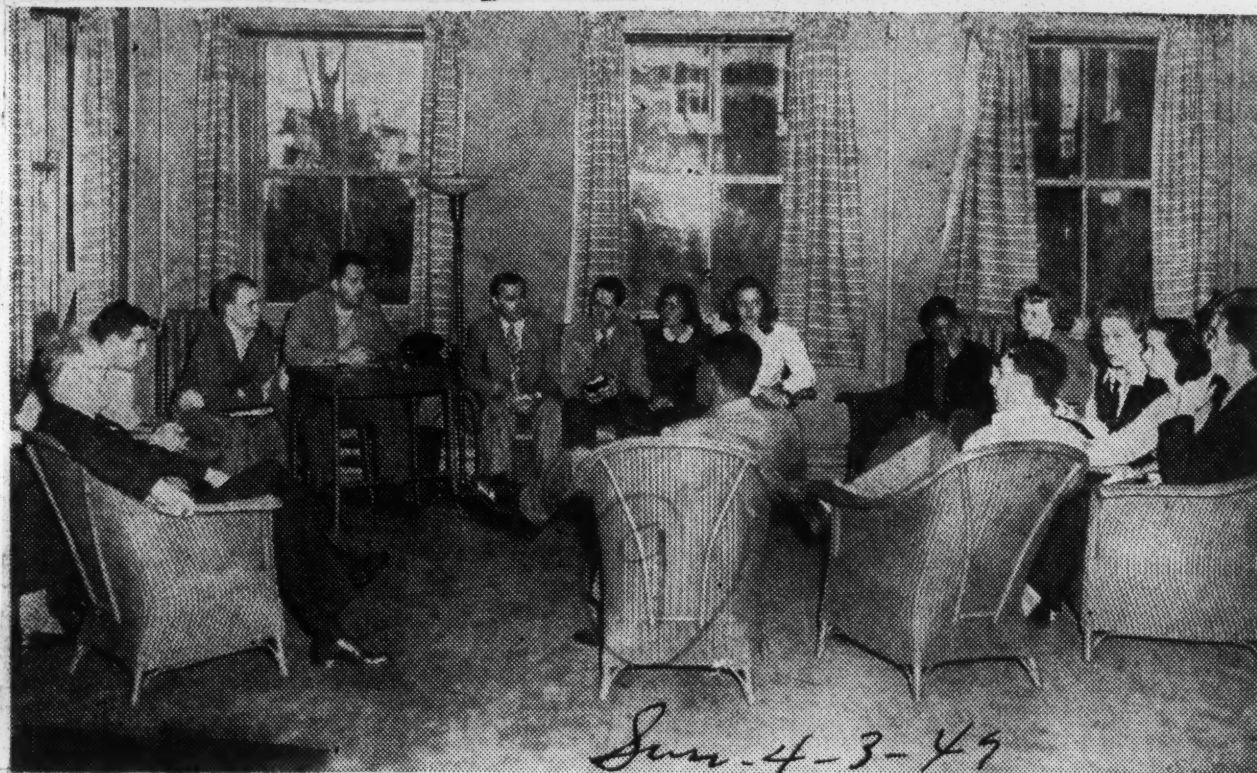
Ten religious groups are active at U. of L. They represent Protestantism Catholicism and the Jewish faith. These groups are the Lutheran Club, Christian Science Club, Inter-Collegiate Zionists of America (Jewish), the Wesley Club (Methodist), the Baptist Student Union, the Westminster Club (Presbyterian), the Christian Youth Fellowship, the Newman Club (Catholic), the Oxford Club (Negro) and the Canterbury Club (Episcopalian).

Negroes Participate

The Oxford Club is the only religious group at the Louisville Municipal College (grouped with the U. of L.); and, incidentally, the Religious Council was the first organization at the U. of L. to invite Negroes to participate in campus activities.

The Council is composed of representatives from the 10 groups and is advised by Dr. Guy Stevenson, head of the mathematics department in the College of Arts and Sciences, who is termed the guiding spirit of the complete interdenominational feeling that exists in the Council.

This year, the Council's president, Saul Loeb, also serves as an ex-officio member of the university's Student Council and is the school's convocation representa-



Students from the various religious groups active at the University of Louisville hold a meeting at the Faculty Center in preparation for Religious Emphasis Week.

tive. He represents all groups at the university in religious matters.

It was on March 11, 1941, that Burlyn Pike, a Baptist student, started the organization whose influence now is being felt. This small beginning embraced four religious faiths and a group representing the Young Women's Christian Association.

In 1949, the picture has shifted somewhat, at least momentarily. This year, the Religious Council was granted \$150 from the College of Arts and Sciences and a similar amount from the Student Council. Funds can be lent to various groups as the need arises but no part of the \$300 can be spent except for the good of the entire Council.

General chairman for this year's Religious Emphasis Week is Maribell Lauffinperg, a gradu-

ate student in education. Serving with her as cochairmen are James Sutherland, Eddie Post

Negro Joins White Church—In Texas

A white Presbyterian church has recently accepted Daniel Clark, 21-year-old Negro, into its membership to enable him to serve as the minister of that denomination at Thomson College in Austin. The nearest Negro Presbyterian church in Texas is in Houston, so the local white church voted to admit him as Clark has become a member of that denomination before he can become a minister.

Oldest Scrolls Of Bible to Go To High Bidder

—Four leather-clined use of his name, said the bound parchment scrolls, described treasure would go on the block by a Johns Hopkins university shortly. It is owned by St. Mark's

Syrian Orthodox convent in Jerusalem.

Dr. F. W. Albright, professor of Semitic languages at Hopkins and one of the nation's top archaeologists, first established the authenticity of the scrolls from photographs sent to him.

Since then he has examined the originals. He reported:

"During the past few weeks any possible doubt about the age and authenticity of the scrolls has been removed."

He disclosed also that the documents were sent to the Metropolitan Museum of Art in New York. There chemists reportedly are working over one scroll whose condition has prevented its being unrolled.

St. Mark's was damaged badly in the recent fighting between Israeli and Arab forces in the Holy Land. It expects to get repair money from the sale of the manuscripts.

U. S. May Buy

The hope is that the U. S. Government may buy them. Among interested groups, however, is Yale University.

The find, whose worth to the Christian-Jewish world has been termed incalculable, was brought to America by Athanasius Yeshue Samuel, Syrian archbishop of Jerusalem and Trans-Jordan and Orthodox apostolic delegate to the United States.

The documents were already in the U. S., it was disclosed, when dispatches March 18 reported them hidden and guarded in Syrian homes to prevent possible damage or loss in Palestine fighting.

Dr. Albright believes that one of the scrolls—the one reportedly in chemists' hands now—written in Aramaic, the tongue of Christ.

And, he declared, it may contain another Bible book—which would doubt the monetary value.

and Jesse Hicks, students in the College of Arts and Sciences.

archeologist as "the greatest manuscript discovery of modern times," will be offered for sale to the highest bidder.

He will have to be wealthy. The documents are the four oldest manuscripts of the Old Testament known to date. Valued at more than a million dollars, they were brought secretly to this country early this year.

Discovered by wandering Arabs in a half-closed cave by the Dead sea in 1947, the parchments contain the entire Book of the Prophet Isaiah as it appears in the Bible, a commentary on the Book of Habakkuk, and a manual of discipline for a Judaic sect.

Experts say they were written 100 years before Christ—1,100 years before the date assigned to the oldest Hebrew Bible scroll previously known.

An authoritative source, who de-

**KU KLUX KLAN INTERFERES WITH
RELIGIOUS WORK WHEN PASTOR
INVITES NEGRO AS SPEAKER**

MIAMI — (ANP) — A white minister faces the loss of his church because he invited a Negro minister to address the congregation here recently. Sandwiched in between the

According to L. F. Ward, trustee chairman, "The only issue confronting the church is whether it can afford to have a minister who has caused a serious division in its membership. Publicity on the questions of communism and race have unfortunately attracted hoodlum elements from outside of Miami Shores which the church membership cannot control and whose actions they greatly deplore."

Peace, Central Conference of American Rabbis: "We urge the elimination of all disfranchising techniques. . . .consequently we endorse federal action to abolish poll taxes." Woman's Society of Christian service, Southeastern Jurisdiction, Methodist church, recommended: "That Methodist women work for Federal and State legislation to guarantee Civil Rights.

educational, professional, and religious fields, said: "During the past two years, groups in the South have shown a growing willingness to take a positive stand for a broader, democratic and more inclusive society. That qualifications for voting or service in connection with elections be set and administered without discrimination because of race, creed or color. . . . That colored citizens be appointed to school boards and to boards of any other political, pub-

Baptist Pronouncement

Southern Baptist convention:
We shall protest against injustice and indignities against colored citizens as we do in the case of South:
people of our own race. . . We
shall be willing for these citizens to be misused and dishonored when it is employed to justify a continuation of the United States constitution of the United States, including the right . . . to against the colored laborer and higher education and professional training.”
Presbyterian Church in the U.S.: To Work for Civil Rights
America cannot be a white Commission on Justice and

Refuses to Place Okay on Proposed JC Project

The Afro American
Baltimore, Md.
Noted Religious Leader Tells Californian

Practice 'Americanism'; Urges Mixing

PHILADELPHIA (ANP) — "I will not endorse anything that adheres to segregation in any form" the Rev. Major J. Divine, better known throughout the nation as "Father Divine," told Frank Broes of Broes Construction Co., Inc., Palm Springs, Calif., two weeks ago in a letter.

Earlier this month, Broes had written Father Divine telling him of a proposed community development, five miles north of Palm Springs, on the main highway between Los Angeles and Phoenix, and asked that he and his followers consider taking a financial interest in a proposed colored project.

JC Project Explained

Mr. Broes said:

"Most of the colored families of Palm Springs have been forced to live in small homes and shacks of a nonpermanent type on leased Indian Reservation land, because nobody would rent or sell them homes in the desirable sections of the town..."

"I am converting my property at North Palm Springs into a subdivision comprising about 600 lots, 100 ft. by 150 ft., which will be sold for \$750 each... My plans are being supported by the leaders and prominent men of the colored race."

Broes told Father Divine that he and his followers might help the project, by giving a substantial donation to provide "a pool for these good people" and that he thought, "there should be a large hotel to meet the needs of the people."

Urges Amalgamation

Father Divine told Broes in reply: "This is America and we are all Americans, and the correct interpretation of America was 'Americanism consists of every nation and people, and the amalgamation of all nations. Segregation on account of racism or prejudice is a condition of servitude is non-American and non-constitutional, for such systems inspire strife and confusion, warfare and bloodshed."

"Therefore, I do not endorse anything of that type, and where such segregated efforts have been established I have broken them down. I do not endorse discrimination personally or organizationally."

Churches List

The Post
Washington, D.C.
Interracial
Choir Festival
Sat. 3-5-49

Combined choirs of six Arlington churches will present an Interracial Church Choir Festival at 4:30 p. m. Sunday at Arlington Methodist Church, South 8th st. and Glebe rd.

Warner Lawson, dean of the Howard University School of Music for the past six years, will direct the combined choirs.

Each choir will sing two anthems before Lawson leads the combined groups in "Adoramus Te" by Palestrina, "Let us Break Bread Together" by Ryder, and the Ringwald arrangement of "The Battle Hymn of the Republic."

The festival is sponsored by the Interracial Commission of the Arlington Council of Churches, which requested that choir directors of the local churches arrange an activity to bring the churches and their congregations together. The commission hopes to hold similar festivals each year to promote better understanding and brotherhood among all churches that belong to the council.

Choirs participating in the festival will be: Faith Lutheran, directed by O. Horneland; Mount Zion Baptist, directed by Israel Lyon; Clarendon Methodist, directed by Robert Shone; St. John's Baptist, directed by Garland Mitchell; Lomax A.M.E., directed by Miss Marguerite West, and Arlington Methodist, under John Norris.



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General

which are 8,857 converts received last year.

Church Interest Centers Sharply On Legislators

Birmingham Ala
Numerous Matters
Of Religious Interest
Pending In Nation

By Religious News Service

ANTI-DISCRIMINATION BILLS are of leading interest to church groups who are keeping an alert eye on more than 30 State Legislatures where proposed measures involving religious, moral or social issues are being debated.

It is probably true that in no other year have religious groups shown a more informed and practical interest in legislative activities. It also seems that this year's crop of bills in which churches have a pertinent interest is unusually large and varied.

Enactment of new or stronger state laws aimed at racial or religious discrimination has been recommended by the governors of at least 10 states, while similar bills are pending in a number of others.

THE PHOENIX MINISTERIAL ASSOCIATION the past week endorsed a bill in the Arizona House which makes all restaurants, barber shops, public conveyances, theaters, and other places of public accommodation and amusement available to all persons, irrespective of race, color, class or creed.

At the same time, the ministers approved a bill aimed against segregation of elementary school pupils by race, class or creed. A similar bill is also pending in the Indiana Legislature.

Proposals for the enactment of FEPC laws have been made in Nebraska, New Mexico, Oregon and West Virginia. Among several anti-bias bills before the New York Legislature are proposals to outlaw discrimination by fire and casualty insurance companies, and to revise and implement existing laws barring discrimination in public accommodations.

Other states where anti-discrimination measures have been recommended or are pending are California, Colorado, Connecticut, Delaware, Illinois, Maryland, Michigan, Minnesota, New Jersey, Ohio, Pennsylvania, Rhode Island and Utah.

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Western District Lutherans Accept Minority Congregations

ST. LOUIS — (ANP) — A resolution to accept Negro congregations into membership with the Western District of the Lutheran Church — Missouri Synod was passed by a large majority during the final morning session on Friday of the five-day convention at Concordia seminary here. This is the first time in the 96-year history of the district that Negro congregations have been admitted into membership.

Three Negro congregations of St. Louis, which applied for membership and caused the action to be taken, are those of St. Philip Lutheran Church, and Holy Sacraments church with Rev. Howard R. Kunkle as pastor of both congregations.

The resolution, as passed, reads: "Be it resolved that we recognize in the Negro Christians and Negro congregations our brethren in the faith, and that we gladly admit them into membership with the Western district."

SOVEREIGNTY RECOGNIZED

"And be it finally resolved that the Western district herewith reaffirm the sovereignty of the individual congregation also in this matter; and with regard to the question of integration in individual congregations it shall be understood that the district cannot legislate the course of action of any congregation."

The committee presenting the resolution was appointed by Rev. E. L. Roschke, president of the Western District, last year to study the question of admitting Negro congregations into membership. The group of five was headed by Dr. Frederic Niedner, pastor, Immanuel church in St. Charles, Mo.

Heretofore, Negro Lutheran congregations here have been under the control of the Synodical conference mission board. (The Synodical conference consists of four Lutheran member synods: The Lutheran church — Missouri Synod; the Joint Synod of Wisconsin, Minnesota, Michigan, and other states; the Norwegian Synod of the American Evangelical Lutheran church; and the Slovak Evangelical Lutheran church of America.)

The Western district of the Lutheran church — Missouri Synod is composed of churches in Missouri, Arkansas and Tennessee.

**LUTHERANS
END RACIAL**

BARRIER

A resolution to accept Negro congregations into membership with the Western District of the Lutheran church — Missouri Synod was passed by a large majority during the final morning session, June 17, of the five-day convention at Concordia Seminary, 801 De Mun avenue, here. This is the first time in the 96-year history of the district that Negro congregations have been admitted into membership.

Three Negro congregations of St. Louis, which applied for membership and caused the action to be taken, are those of St. Philip Lutheran church, Goode and St. Ferdinand streets, with Rev. Carl H. Napier as acting pastor; St. Michael Lutheran church, South Kinloch Park, and Holy Sacraments church, 4000 West Belle place, with Rev. Howard R. Kunkle as pastor of both congregations.

The resolution, as passed, reads:

"But it resolved that we recognize in the Negro Christians and Negro congregations, our brethren in the faith, and that we gladly admit them into membership with the Western District."

"And be it finally resolved that the Western District herewith reaffirm the sovereignty of the individual congregation also in this matter; and with regard to the question of integration in individual congregations, it shall be understood that the District cannot legislate the course of action of any congregation."

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**2 Church Units
Drop Racial Bars**

Lutherans of South
Baltimore, Md.
Brethren Welcome All
Feb. 6-25-49

Two long-time established church groups in the United States — the Western District of the Lutheran Church, Missouri Synod, and the Brethren Service Commission of the Church of the Lutheran Brethren for the first time in their history, last week, officially opened their ranks to colored persons.

The synod, at its 96th annual convention at Concordia Seminary, St. Louis, voted to admit three colored congregations which had applied for membership into it with equal rights of all other member congregations.

Tennesseans Sole Dissenters
The action, taken last Friday at the final session of the convention, paves the way for five other Lutheran congregations, three in St. Louis and one each in Kansas City and Memphis, Tenn., to apply for admission.

The Western District comprises 220 Lutheran Churches in Missouri, Arkansas and Tennessee. A district spokesman said the vote admitting colored churches was by a large majority, although some pastors from Tennessee stated it would be disturbing to their congregations.

Plan Deep South Project
The Brethren Service Committee, at its 163rd annual conference at Ocean Grove, N.J., also on Friday went on record to:

"Welcome people of all races into membership, to help our children, young people and adults to make acquaintances of people of other races, to combat race prejudice, and to ask employers to make an effort to include persons of all races on their staffs."

In a separate resolution, the brotherhood voted to establish a social service and rehabilitation project for colored people in the Deep South.

TOWN CELEBRATES

LONG FIGHT ON BIAS

New York Times
Mar. 18-24-49

Lutheran Church Founded 150

Years Ago in Aaronsburg, Pa.,

by Jew Is Hailed by 20,000

New York Times

PAGEANT ENACTS STORY

Bunche Says Intolerance Still

Persists Here—Frankfurter

Calls 'Inertia' Danger

By WARREN WEAVER Jr.

Special to THE NEW YORK TIMES.

AARONSBURG, Pa., Oct. 23—

Twenty thousand Americans of all races and faiths gathered today in this stony central Pennsylvania farming community to commemorate a tradition of brotherhood and religious freedom that is deep-rooted in the colonial history of the village.

One hundred and fifty years ago the Salem Evangelical Lutheran Church opened the doors of its first house of worship on property given by Aaron Levy, a Dutch immigrant of the Jewish faith who founded the village.

Today in a sunlit hollow near the church, religious and civic leaders spoke of Aaron Levy and the rich heritage of tolerance he left. More than 1,000 Centre County residents dramatized his story in an open-air pageant staged against a background of autumn-rusted hills.

"Aaron Levy was a citizen of the world, a man of tolerance and vision," Dr. Ralph J. Bunche, former mediator of the United Nations Commission for Palestine, told the audience.

"To him all me," irrespective of their race or creed, were brothers."

Bias Held Still With Us

"But if Aaron Levy were to return today he would still find the same racial and religious intolerance and prejudice, the same bigotry which characterized his day and age. He would see the great need for universal recognition of the fraternal bonds of kinship among peoples."

Justice Felix Frankfurter of the United States Supreme Court told of the American "bold experiment of freedom" undertaken by the men of Aaron Levy's time and of present-day threats to that freedom.

"This heritage is always endangered by inertia and complacency, by timidity and reluctance to keep abreast of the needs of a progressive society," the justice declared. "This is a graver challenge than any from without. With active devotion to the ideals we profess, it would be unworthy of our whole past to fear challenge by any rival system."

Maj. Gen. William J. Donovan, wartime director of the Office of Strategic Services, warned that "hatred and intolerance can be a sword turned against our weakness, a weapon unwittingly given to those who seek to destroy us."

Dr. Daniel A. Poling, editor of The Christian Herald, called for "a united attack upon this Twentieth Century menace of intolerance."

ance."

Gov. James H. Duff announced that he planned to proclaim the last Sunday in October as "Tolerance Day" in Pennsylvania, thus continuing the Aaronsburg theme.

Many of the visitors who poured into this hamlet of 400 persons filed through the historic Lutheran church to see the pewter communion service that Aaron Levy presented to the congregation. They strolled down the streets that still bear the names their founders gave them—Aaron's Square, Liberty Alley, Rachael's Way.

Thousands stood on the land of the Levy gift, looking down at the unfolding pageant, "The Issue of an Ideal," written by Prof. W. R. Gordon of near-by Pennsylvania State College.

Cornel Wilde, film actor, served as narrator. Musical accompaniment was provided by the Pennsylvania State Band and the State College High School chapel choir.

Joint Worship Begins Day

The day's activities opened with a community worship service at which the Rev. Dr. Frederick K. Stamm, former pastor of the First Congregational Church, Chicago, and Rabbi Philip S. Bernstein of Rochester, N. Y., vice president of the Central Conference of American Rabbis, presided.

After the morning mass meeting, panel discussions on prejudice, intolerance and minority rights were held in the village's three churches. Participating were twenty prominent educators, churchmen and civic leaders.

Following the pageant, a symposium on "Brotherhood for Peace and Freedom" was conducted by Governor Duff, with Sir Mohammed Aly Safrulla Khan, Pakistan Minister of Foreign Affairs and United Nations delegate, and Dr. Channing H. Tobias, director of the Phelps-Stokes Foundation, as speakers.

The day's observance was presented by the Commonwealth of Pennsylvania in cooperation with the National Conference of Christians and Jews, the Federal Council of Churches of Christ in America, the Anti-Defamation League of B'nai B'rith, the Historical Society of Pennsylvania and Pennsylvania State College.

ATLANTA WOMEN MEET SATURDAY AT GAMMON

Service in the Methodist Church.

The Fellowship of the concerned will address the conference Saturday evening. The day's findings will be reported and the dedication message will be delivered by the conference president, Mrs. Eva Martin.

The program will be discussed under four general topics, including Woman Society of Christian Ser-Citizenship Rights, Law Enforcement, Public Opinion and Report-M. M. Saxton will preside at the opening Saturday morning. Mrs.

There will be a morning session beginning at 10 o'clock and closing at 1 o'clock p. m.; an afternoon session from 2 to 5 P. M. and an evening session beginning at 8 p. m.

The keynote address will be delivered by Bishop J. W. E. Bowen. Attorney A. T. Walden, President of the Georgia Association of Citizens Democratic Clubs, will discuss what to do about Citizenship rights, with chief emphasis upon the Reregistration campaign among Negroes under the Georgia law. Warren R. Cochrane, Executive Secretary, of the Butler Street YMCA, will discuss Threats and Intimidations preventing Negroes from Voting.

Other speakers for the morning session include Attorney Morris Abrams, Prof. C. L. Harper and Dr. Harry V. Richardson. Attorney Abrams will discuss ways and means of securing justice in the courts; Prof. Harper will explain basic rights we should know about, and Dr. Richardson will explain what to do in times of tension.

The afternoon session will be highlighted by messages by Miss Grace W. Arnold, who will discuss cooperation with the pastors' community work. Dr. D. H. Stanton, head of the Atlanta Negro Division American Bible Society and Dr. R. L. Russell will speak on the work and progress of interracial cooperation in Georgia. Mrs. A. Louise Taylor, executive Secretary of the Phyllis Wheatley YWCA, will speak on the YM and YWCA programs.

Under the discussion of Reporting and interpreting items, V. W. Hodges will discuss the Negro Press. Harold Flemming will discuss Race in the News and Rev. J. A. Baxter will lead the discussion on the church facing its responsibility.

Mrs. M. E. Tilly, Secretary of the Department of Social Relations, of the Woman's Society of Christian

Methodist Gains in Memberships Cited in Report

Incomplete returns from the annual conferences of the Methodist Church's Central Jurisdiction for 1948 showed a net gain in adult church school members of 4,939 for the jurisdiction, it was said recently by the Rev. M. Leo Rippy, director of the Department of Christian Education of Adults of the Methodist General Board of Education. *See 4-15-49*

The increase brings the church school enrollment of adults in the Jurisdiction to 43,769. Present adult church school enrollment for the denomination as a whole was stated to be 1,983,863 with a gain of 125,646 during 1948.

The Central Jurisdiction comprises the nineteen Negro annual conferences and embraces all the territory in the United States with the exception of the New England States and eight States of the Western Jurisdiction.

Atlantic Coast Area, of which Bishop J. W. E. Bowen, Atlanta, is resident bishop, headed the list with a gain of 2384 for the year, with one of its six conferences not reporting. New Orleans Area, Bishop Robert N. Brooks, resident bishop, was second on the list with a gain of 2033 and one conference not reporting. The latter area reported also the largest enrollment, 14,581, with Atlantic Coast ranking second with 12,505 and Baltimore Area third with adult enrollment of 11,318. Bishop Alexander P. Shaw is resident bishop of the Baltimore Area.

Of the annual conferences, South Carolina conference of the Atlantic Coast Area reported the largest gain, 1740, in adult church school members. This conference also reported the largest church school enrollment for this age group, 7213. Other conferences reporting substantial enrollments of adults were: Delaware conference of the Baltimore Area, with 5684; and Texas (3199), Mississippi (3176), and Upper Mississippi (3033), all of the New Orleans Area.

Of the 4939 adult enrollment gain in the jurisdiction, 2266 were home members, those who because of illness, age, or who are otherwise unable to attend church school but who remain on the roll under the supervision of a home department superintendent.

CHICAGO, Ill. — Two Negroes were selected to serve on a committee to study the field of social action in the Methodist Church which met here recently. President James P. Brawley of Clark College, Atlanta, and Dr. Timothy B. Echols, staff member of the Methodist Board of Pensions, were named. Dr. Brawley was elected secretary of the committee at its organization meeting.

The committee is to report to the 1952 General Conference the advisability of creating a commission in the field of social action and industrial relations.

MEMPHIS METHODISTS AID NEGRO EDUCATION

**\$1100 Already Contributed
For Continuing Work**

Methodist congregations of the Memphis District have already turned in more than \$1100 for use in continuing the work of negro education in this area, Dr. John Brandon Peters, district superintendent of the Methodist Church, announced yesterday.

The money was taken up in special offerings on "Race Relations Sunday" last week. A few of the city's 42 Methodist churches, among them Epworth and St. Paul's, have postponed the day to this Sunday.

The annual offering is presented to such negro schools as Meharry College in Nashville and Rust College in Holly Springs, Miss.

Methodist Adult School Gains 4,939 Members

NASHVILLE, Tenn. — Incomplete returns from the annual conferences of the Methodist Church's Central Jurisdiction for 1948 showed a net gain in adult church school members of 4,939, according to the Rev. M. Leo Rippy of the Methodist General Board of Education.

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Methodists Okey Mixed Classes at W. Va. School

HUNTINGTON, W. Va. — The board of trustees of West Virginia Wesleyan College last week liberalized its admission regulations to make colored students eligible for study toward degrees. *See 3-12-49*

Colored classes at the Methodist school were thus assured the first time this has been done at a white institution in the State's 85-year history.

Hitherto the college had accepted colored students only for special and extension courses.

New Policy Explained

A spokesman for the Methodist Church said the trustees changed the policy at Wesleyan to conform with that of other church institutions in other "border States."

Although West Virginia was born of the War between the States, like Virginia—of which it was once a part—it has held fast to segregation in the schools.

Constitution Cited

The State Constitution provides that "white and colored persons shall not be taught in the same school." *See 3-12-49*

This has been interpreted generally to include only schools and colleges supported by the State, since it is part of an article dealing with public education.

Colored institutions in the State are West Virginia State College at Institute, Bluefield State Teachers College, and Storer College at Harpers Ferry.

High Churchmen Honored With Bennett Degrees

DOVER, Delaware — (SNS) — The office of Methodist Information has announced the awarding of honorary degrees to the following Negro leaders of the denomination at recent commencement exercises:

Dr. Matthew S. Davage, head of the department of Educational Institutions for Negroes of the Methodist Board of Education, Nashville, the degree of Doctor of Laws by Bennett College, Greensboro, N. C. *See 6-4-49*

The Rev. Oliver H. Spence, pastor of Zion Methodist church, Wilmington, Delaware, and James Winchester, prominent layman of Mt. Joy Methodist church, Wilmington, and only Negro member of the State Legislature in its history, the degree of Doctor of Laws by the Delaware

College, Dover.

Major Chaplain Emmer P. Gibson, of Fort Dix, New Jersey, a member of the Delaware Conference, the degree of Doctor of Divinity by Gammon Theological Seminary, Atlanta, Georgia.

Church Segregation

The editor of The Michigan Christian Advocate has taken Negro and white Methodists to task for tolerating racial discrimination and segregation. He points to the fact that Methodists make much of Race Relations Sunday each year, in an effort to show their appreciation for the plight of the Negro and his schools, then at the same time, "promote practice of racial segregation within its own organization." *See 3-22-49*

"If the Negro leaders now opposing any change would get on the other side and work for their race as they should, the inevitable reform would come much sooner," the editor says. *See 3-22-49*

That is an inescapable truth. Negroes nor whites, unsegregated church. Segregation is to blame for the establishment of the Central Jurisdiction in the church. We have no quarrel with the criticism, all of our Protestant churches are guilty. In fact, Aubrey Burns, writing on the subject of racial discrimination in our churches, makes this strong indictment: "The church is white. The church is Caucasian. The church is segregated. The church, I am afraid we must admit, is of all our institutions the most race-conscious." This

Methodist church on account of his outspoken advocacy of an unsegregated church. Segregation is to blame for the establishment of the Central Jurisdiction in the church.

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he gives as the answer to his question, "is religion blazing the trail for government, for business and industry, for education, and for personal and group social relationships? To that he says, the obvious answer is that it is not doing so. It is following after, rather than leading, these institutions in Godly ways toward humankind.

Methodist Negro Is Elected President Of Loudoun County Ministerial Association

By Richard L. Lyons
Post Reporter

Middleburg, Va., Sept. 28—The Loudoun County Ministerial Association has elected as its new president the first Negro ever to head the group.

New president of the association, which represents nearly every Protestant denomination in the county, is the Rev. A. M. Erwin, 63, pastor of Middleburg's Asbury Methodist Church.

Son of a slave and a one-time railroad section hand, Mr. Erwin was elected unanimously.

According to the Rev. Louis C. Shearer, pastor of the Leesburg Methodist Church and former acting president, the association is a small group of clergymen who meet six times a year to talk over their problems.

It performs no public function and its members do not represent their churches officially.

Mr. Erwin, who came from North Carolina two years ago, last May is one of two Negro clergymen living in Loudoun County.

"I feel I'm with a group of Christian gentlemen and feel perfectly at home," he said today.

Born in Spartansburg County, S. C., where his father was a preacher, Mr. Erwin ran away at 12 to sign up for the Spanish-American War.

This desire soon faded, and he started a period of about 10 years working as water boy, section hand and foreman on railroad gangs. During this period, he remembers, he acquired a knack with cards and dice.

One night in 1907, he recalled, he heard a sermon on "What shall I do to be saved?" This "convicted and converted" him, and the next week he got a license to preach.

Twelve years later after a course at the Methodist School of Practical Methods at Bennett College, Greensboro, N. C., he was ordained.

The stocky-white-haired clergyman now lives at the end of a dirt road directly across from his 100-year-old church.

WOMAN AUTHORS CHRISTIAN SERVICE BOOKLET

Cincinnati, Ohio.—The Woman's Division of the Methodist Church, with literature headquarters here has revealed that the author of the worship service for October in the official booklet of the Division for 1949-50 is a Negro woman, Mrs. Pearl R. Spence of Wilmington, Delaware.

Courier
Sat. 8-20-49
Pittsburgh, Pa.

Ala. Methodists Asked To Quit Federal Council

TALLADEGA, Ala. (NS)—The First Methodist Church of Talladega today called on all North Alabama Conference members to secede with it from the Federal Council of Churches of Christ.

Decision to secede was made by the Church's Board of Deacons following a meeting. Grounds for secession were the Federal Council's attitude and stand on racial segregation.

The Council has publicly condemned racial segregation as being unconstitutional.

Cited was the Council's action in "bolstering" a Negro's attempt to disregard segregation laws and enter the University of Texas.

Shocked to Find 28 of 55 Also American Maintain Racial Barriers

Only 83 of 118 Church-Connected Schools

Answer Query; Hidden Bias Policies Charged

GRAND RAPIDS, Mich. — Aroused when confronted with the report from a recent survey that only 27 Methodist Colleges out of 55 accepted colored students, a group of denominational youth leaders, last week, began a move to eliminate racial segregation in Methodist educational institutions.

The group, meeting here last week in connection with the 1949 Methodist Conference on Christian Education plans to stake its hopes for success on the effect of personal interviews and persuasion, buttressed by the latest scientific data available.

According to one of the spokesmen of the group, the undertaking will be carried out with a minimum of publicity.

Many Schools Snub Query

Although questionnaires were sent to 118 Methodist colleges, junior colleges, universities and schools of theology regarding their admission policies, only 55 replies on the racial question were received from the colleges by the conference's Commission of College Teachers of Religion.

In addition to being barred at 28 of the colleges, it was learned, colored students are denied admission in 3 out of 7 junior colleges, 3 out of 17 universities and 1 out of 4 schools of theology.

Evasive Answers Received

Dodging the question were a number of church-related colleges in the South, which reported that they had no "official policy," because they had never received any applications from colored students, so no policy had been determined.

It was pointed out in the survey, also, that while "quite a few" institutions professed a "no discrimination" policy, "some of these would prove very difficult for a colored applicant to enter."

One of the 27 "non-discriminatory" colleges located in the North replied that it accepted students regardless of race, but that it is "dubious" about fraternity possibilities for colored students.

Try to Keep Bias Hidden

The report went on: "Where State laws prohibit equal rights, it seems easy for the schools to state clearly their policies, but in many other cases, it seems that there is a desire to keep actual policies hidden when the school itself must be responsible for the discrimination."

"Many Southern schools, however, expressed regret at the law; a few are at the point of doing something about it."

Oriental, Jews Fare Better

According to the survey, students of Oriental extraction are accepted by 44 of the 55 colleges and by all of the 7 junior colleges, 4 schools of theology and 17

Two of the colleges that barred Oriental students were for Caucasians only; and nine were colored institutions. No institution that replied to the questionnaire discriminated against Jewish students, according to the report.

Bishop Links Catholics 'Reds' as Threats to 'Our Freedom'

BUCK HILL FALLS, Pa. — American doctrine of the separation of church and State, part of a plan so to mold the thinking of youth as to discount the values that lie in liberty of conscience and of worship, in liberty of speech and of press.

Sees Threat to Schools

"The public-school system of the United States is one of our greatest achievements and stands today as a bulwark of democracy . . . To discredit our schools by calling them 'Godless schools' is not only to mislead the people but also to undermine this bulwark of democracy . . .

"To drain off vast sums from public education to support private and parochial education is eventually so as to weaken the public system as to destroy it."

Not Tolerance to Submit

Bishop Oxnham continued:

"I regret to record these matters, but they must be understood and faced by Protestants across the nation as we confront a crisis, now world-wide, in which freedom itself is at stake."

"When either the Roman Catholic Church or the Communist Party, acting upon its belief in these matters, seeks to deny to us our own freedom is involved and it is not part of tolerance to submit to such denials until at last our freedom passes."

Referring to the current fight by Catholics involving the use of public funds for parochial education, the bishop, vice-president of the Board of Missions, stated that that fight now "becomes one of major importance," adding:

"It is part of a carefully calculated plan to break down the

Greenville Negro School To Launch Fund Drive

GREENVILLE, Ala., April 24. — Prof. T. M. Hannon, principal of the Tomax-Hannon, a local Negro boarding school, has announced that a campaign is being launched to raise \$150,000 for additional buildings and equipment. The school is owned and operated by a Colored Methodist Conference.

Prof. J. R. Wingfield, for a number of years principal of the school and superintendent of the Alabama Negro Reform School at Mt. Meigs, will assist in the campaign, which is expected to be supported by both white and Negro people.

11 Women At Methodist Meet

SYACUSE, N. Y. — The annual Northeastern Jurisdiction School of Missions of the Woman's Society of Christian Service of the Methodist Church, closed here last week with an attendance of eleven colored women.

Members of the Delaware Conference, and leaders in its Woman's Society of Christian Service, the 11 colored delegates were, Mrs. Mary Stewart, Salisbury, Md.; Mrs. Inez Harewood, Easton, Md.; Mrs. Jane Fletcher, Philadelphia; Mrs. Caddie Ridout, Dover, Del.; Mrs. Margaret Tradler, Brooklyn, N. Y.; Mrs. Pearl Spence, Wilmington, Del.; Miss Eloise Bethea, Philadelphia; Mrs. Rella Fassett, Camden, N. J.; Mrs. Mildred Edwards, Easton, Md.; Mrs. Daisy Thompson, Salisbury, Md., and Miss Gertrude Henry, Wilmington, Del.

The sessions were held at Syracuse University.

Methodist Board Seats Negro

Attorney J. Ernest Wilkins, Chicago, was recently elected for an eight-year term to the Judicial Council at the Methodist General Conference in Boston.

The body ordered that the nine-member council must include at least one member from each of the six jurisdictions of the church. This assured the membership of at least one Negro on the "bench" because the Central Jurisdiction is composed of the 19 colored conferences of the denomination.

The constitutionality of the move was challenged by Dr. Frances R. Bayley, of Baltimore, former president of the Judicial Council, and the question of its validity had been appealed to the council itself by the Council

of Bishops. 7-9-49
Mr. Wilkins excused himself from participating in the discussion since his placement on the council was involved.

Educational Missionaries to Brazil



Mr. and Mrs. Emmett D. Steele, formerly of Chicago, who sailed from New York for Juiz de Fora, Brazil, to serve as educational missionaries at Granbery Institute, under the sponsorship of the Methodist Church. Mr. Steele is a native of Milledgeville, Ga., and a graduate of Paine College.

Third Suit Filed In Kankakee Shores Row

KANKAKEE, Ill. — (ANP) — The third major suit involving the Kankakee Shores project was filed in Kankakee Circuit court here last week, in which members of the Methodist church seek judicial determination of their rights in the famous Kankakee Shore Golf Club. Plaintiffs in the suit are the Citizens Committee to Save Kankakee Shores, headed by N. G. Rice.

Named defendants are: William Vernon Middleton, Philadelphia, Penn., an official of the Methodist Church; F. H. Parks, Philadelphia; M. C. Snooke, Philadelphia; Edward W. Kelly, bishop of the Methodist Church, St. Louis area; B. F. Neal, member of the board of di-

rectors, Kankakee Shores association. Gary, Ind.; Kankakee Shores association of the Methodist church; F. R. Henrekin, Donald Gray, A. E. English, Howard Mann, individually and as officers and members of the Kankakee Chamber of Commerce, an Illinois corporation; Kankakee Chamber of Commerce; Claude L. Carter, Earl Francis, John Kruger, Lawrence Lowe, the Kankakee Valley Recreation association; the Chicago Title and Trust company; the Division of Home Missions and Church Extension, Board of Home Missions and Church extension, Methodist Church; the Kankakee Park board; Stanley McBroom, E. P. Droley, A. E. Kerger, Dan Bergin, Martin Devo. John Krueger, Delmar Al-

ain, individually and as members and officers of the Kankakee Park board, an Illinois municipal corporation. 9-29-49
Back in 1945, members of the Negro committee paid \$350.00 for the Keiland estate near here, where they hoped to establish a place to which members of the Methodist Church, without regard to race or color, could gather and enjoy resort facilities. They had contributed more than \$100,000 toward the purchase price and secured a loan from officials of the Methodist denomination for the remainder.

The Methodist hierarchy, however, sold the place to a white organization known as the Kankakee Shores association of the Methodist church. In the suit, the Negro group holds that the Methodist leadership had no right to sell the property and that they caused the formation of the white group solely for the purpose of keeping Negroes and whites from intermingling at the proposed resort.

They asked the receiver be appointed by the court pending determination of issues raised in the company, a decree setting aside the conveyance of the property to the white group, an injunction re-

und America with the singers but returned after the tour to become Director of Music at his alma mater until Broadway, radio and concertured him to greener fields.

He has subsequently appeared as soloist with such noted orchestras straining defendants from interfering with the rights of the plaintiffs in the suit, and damages in the amount of \$500,000.

In August, 1947, a group of buyers of the Heiland estate brought suit in the Cook county circuit court which ended in a decree finding for the defendants. In May, 1948 another suit hit the federal court of Chicago attempting to enjoin further disposition of the estate. The case, finally determined in the circuit court of appeals, brought a ruling that the federal court in Chicago had no jurisdiction because of lack of diversity of citizenship of the parties.

Dr. W. M. Clair Heads Chicago Methodists

CHICAGO, Ill. — Dr. Matthew W. Clair, pastor of Saint Mark Methodist Church, was elected president of the Chicago Methodist Ministers Association Monday, at the Fall organization meeting held in the Chicago Temple (Methodist).

This is the first time the Chicago Methodists have elected a Negro to head their ministerium

Dr. Clair is serving his ninth year as pastor of Chicago's Saint Mark Church, coming here from a professorship in Gammon Theological Seminary, Atlanta, Ga. He is a son of the late Bishop Matthew W. Clair, Sr., of the Methodist Church.

Church Youth Kill Race Ban

FAYETTEVILLE, Ark. — Negro youth in the future will be allowed to attend sessions of the Methodist Young People's Conference.

Over the objection of Louisiana delegates, and some others, the Conference, in session last week on Mount Seabury, voted to admit Negro youth to the gatherings in the future. The resolution was qualified by the word "qualified."

Action was taken when the assembly was told that in the past, eight or ten Negro youth had been barred from the sessions because of Conference regulations.

A spokesman for the group called the resolution "in keeping with the general policy of the Methodist Church."

Methodist Board Seats Negro

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The constitutionality of the move was challenged by Dr. Frances R. Bayley, of Baltimore, former president of the Judicial Council, and the question of its validity had been appealed to the council itself by the Council of Bishops.

Mr. Wilkins excused himself from participating in the discussion since his placement on the council was involved.

TOUGHSTONES FETED IN FAREWELL TESTIMONIAL

Upwards of 75 Atlanta conference Methodist men, joined by their pastors, gathered in Atlanta last Saturday evening to pay tender and affectionate regards to Dr. J. H. Touchstone and his family, who left the city this week to take up residence in Chicago.

Mr. Touchstone is Associate Secretary of the General Board of Lay Activities, who, since 1943, maintained headquarters in Atlanta, will serve the Jurisdiction from his office in Chicago.

Sharing in the farewell testimonial with the Atlanta conference were most of the other conference 18 conference lay leaders, who sent congratulatory messages and many useful gifts.

Presidents of 9 of the conference's Methodist Men's chapters felicitated Mr. Touchstone for his service to the Jurisdiction and for his sincere interest in the development of leadership talent in the lay movement of the church. These included, Dr. James P. Brawley, president of Warren Methodist Men, Prof. A. J. Martin, president of Methodist Men of Central, Willie D. Wilson, President of Methodist Men of Centenary, W. A. Anderson, president of Methodist Men of Ariel Bowen, J. C. Wilson, president of Popular Springs Methodist Men, H. S. Murphy, Vice-president of Methodist Men, Warren Memorial, together with messages from Edward D. Jonas, head of Methodist Men at South Atlanta, E. S. Shaw, president of Methodist Men Fort Street, and E. S. Hollingsworth, president of Methodist Men at Richard Chapel.

Ministers spoke of Mr. Touchstone's purely impartial attitude in his work toward the ministers and laymen alike. He was a great friend to both the ministers and laymen, said the pastors, and he never was even suspected of trying to create anything but the finest spirit of cooperation between laymen and ministers. Included among the ministers who brought felicitations to the Touchstones were Rev. L. S. Allen, the pastor of Central Methodist Church, who with his wife, was most gracious host to the group; Rev. E. W. McMillan, pastor, Warren Memorial, Rev. C. S. Stinson, Pastor, South Atlanta Methodist church, Rev. A. S. Dickerson, pastor, Ariel Bowen, Rev. Harry L. Burney, pastor, Fort Street Methodist and Rev. M. J. Jones, Executive Secretary, of the Board of Educa-

tion for the Atlanta conference. Mrs. L. S. Allen, who in her charming manner, bespoke the grateful voices of the Men of the conference in her speeches of presentations to Mrs. Touchstone, a beautiful basket made up of chrysanthemums, carnations, roses and ferns tied in satin ribbon; while she presented the two daughters, Misses Dovie and Mildred gardenia corsages.

Dr. Brawley presented a shaeffer pen and pencil set also on behalf of the men to Mr. Touchstone.

Both Mr. Touchstone and his wife made appropriate responding speeches and recalled the abiding friendships which had developed among the ministers and laymen since coming into the work.

Council Supports Sweatt Case**Dixiecrat Church
Stages Walkout**

TALLADEGA, Ala.—The First Methodist Church (white), bowing to the influence of one of its Dixiecrat leaders, showed its hypocrisy in the realm of Christendom, when it voted last week to withdraw from the Federal Council of Churches in Christ because of that body's stand against racial segregation.

Led by Tom Abernethy, editor of the Talladeega Daily Home, the church withdrew from the council.

Smarting under the council's action last Monday in Atlanta, pledging intervention in behalf of Heman Marion Sweatt in his case against segregated education, the good local churchmen could stand no more.

ABERNETHY, ONE OF the Dixiecrat delegates to the Democratic National Convention who walked out over the civil rights proposals, introduced a resolution to "walk out" of the Council.

The resolution said that the First Methodist Church "repudiated the action of the Council and declares that it in no sense represents the feeling of this church."

The resolution added that the board "herewith memorializes the North Alabama Conference through its constituted leaders to end any connection which may exist between the . . . conference and church."

Members of the board of stewards said the Council's stand against racial segregation was responsible for the secession move.

The council has submitted a brief supporting Sweatt, who was denied admission to the law school of the University of Texas. Sweatt's suit is now pending before the U. S. Supreme Court. It represents an all-out fight against an open higher education in the South. NAACP counsel who are handling the case have attacked the myth of separate, but equal education.

— "FORTIETH IN '50" —

Heads Methodist
Social Group
Pittsburgh, Pa.
Oct 1-22-49

BISHOP BROOKS AGAIN HEADS METHODIST GROUP

OSKALOOSA, Iowa — Bishop Robert N. Brooks of New Orleans

was re-elected president of the Methodist Federation for Social Action in its forty-first annual membership meeting, held on the campus of William Penn College recently.

Vice presidents (all white) are Bishops James C. Baker, Los Angeles; Lewis O. Hartman, Boston; Earl Ledden, Syracuse; Francis J. McConnell, Lucasville, Ohio, and Donald H. Tippet, San Francisco, and Dean Walter G. Muelder, of the Boston University School of Theology.

Because of the presidency of Bishop Brooks, the Federation's annual meeting had the largest number of Negro delegates in its history. According to the Rev. Jack R. McMichael, executive secretary, membership increased the past year from 4,000 to 5,500.

Perverting and false publicity of a year ago and the more recent mention of the Federation by the reactionary House Committee on Un-American Activities, seems to have promoted the increase in membership, according to the Rev. Mr. McMichael. For every one of the five frightened members who resigned, he pointed out, 300 new members applied.

FALSE LABEL (It will be recalled that last year's meeting was labeled as "communistic" by a Scripps-Howard reporter, who charged that "Red" hymns were sung at the sessions. Actually, all hymns sung are in the official Methodist hymnal).

Dr. Corliss P. Hargraves of Nashville reporting as chairman of the committee to study policy and program, stated, "The Federation is an organization which challenges the status quo in behalf of a more Christian social order. If we do not arouse opposition from the defenders of established special privilege, it would cause us to raise the question of the effectiveness of our work. We must put an end to the shameful practice of branding every one a Communist who espouses a liberal reform or promotes a program for the underprivileged, as Justice Douglas has said."

OSKALOOSA, Iowa — Bishop Robert N. Brooks, of New Orleans, was re-elected president of the Methodist Federation for Social Action in its 41st annual membership meeting, held on the campus of William Penn College here last week.

Vice presidents (all white) are, Bishops James C. Baker, Los Angeles; Lewis O. Hartman, Boston; W. Earl Ledden, Syracuse; Francis J. McConnell, Lucasville, Ohio, and Donald H. Tippet, San Francisco, and Dean Walter G. Muelder, of the Boston University School of Theology.

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9 1949

Missionaries

Liberian Pentecostal Bishop here in search of missionaries

Tribune Los Angeles, Calif.

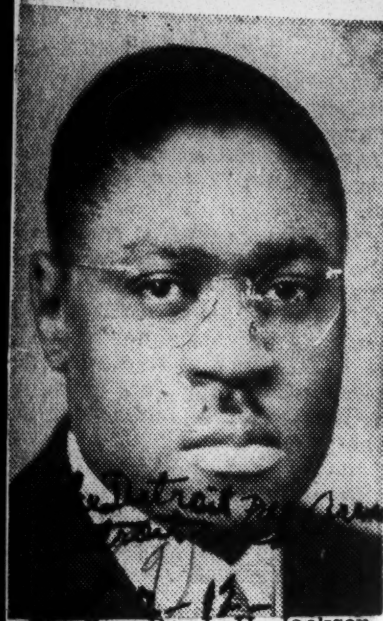
9
Bishop Reginald H. Jackson, of the Mt. Zion Pentecostal church, Monrovia, Liberia, arrived here last week to wind up his six-month nationwide tour to interest missionaries and teachers in returning with him to Liberia to assist in an ambitious Pentecostal religious and educational program.

First native bishop of the Pentecostal church, Bishop Jackson has been in active service for the past 15 years; bishop for three; presiding officer and field secretary prior to that.

Bishop Jackson came here from San Francisco, where he secured six missionaries, three Negroes, two whites, and one Filipino. He will leave in late August for New York where he expects to complete negotiations with the government for purchase of 200-foot war surplus craft, built in 1944, on which he intends to make his return trip to Liberia.

The west coast diocese of the Pentecostal Church is under Bishop Clem S. King, who lives in San Francisco. There are five churches under his jurisdiction in Los Angeles.

Speaks to Clerics



The Rev. Dr. J. H. Jackson, pastor of Olivet Baptist Church, Chicago, will speak to the Detroit Pastors' Union of the Detroit Council of Churches at Woodward Avenue Baptist Church, 10:30 a. m. Monday. Dr. Jackson is vice president of the National Baptist Convention. Pastors of Windsor churches will be guests of the Union.

Memphis Host

To Baptists

Chorus of 1,000

Voices Is Feature

Sat. 6-25-49

By B. H. LOGAN

(Courier Religious Editor)

MEMPHIS, Tenn.—The annual convention of the National Baptist Sunday School and Baptist Training Union Congress has attracted more than 10,000 delegates to the week-long meet that began here Tuesday evening in the City Auditorium with a pre-convention musical and pageant which featured a 1,000-voice chorus.

The program featured both local and nationally known artists brought together by the local committee on arrangements. The chorus was directed by Misses Lucile E. Campbell and Elizabeth Wallace. Sat. 6-25-49

Conferences for church school and Baptist Training Union leaders began early the next day along with seminars for pastors. Convention business sessions are being presided over by Dr. W. H. Jernagin.

Among other national leaders present are:

The Revs. E. C. Estell, Dallas;

E. W. D. Isaacs, Nashville; A. Franklin Fisher, Atlanta; George W. Harvey, Nashville; A. M. Townsend, Nashville; A. W. Brown, Richmond, Va.; J. C. Clausell, St. Petersburg, Fla.; George W. Crawley and Jesse Jai McNeil, Detroit, and the Rev. S. L. Spear, Pittsburgh.

Among delegates from Pittsburgh are S. Amos Bracken, W. H. T. Brewster and Bert H. Logan, religious editor of The Pittsburgh Courier. Others included J. W. Parrish, Columbus, Ohio; Dr. O. C. Maxwell, New York; Drs. Sandy Ray and Gardner Taylor, Brooklyn; James Gayle, New Orleans; D. A. Delaver, W. A. Arvin, William Lowe, William Coleman, Pittsburgh, and E. L. Nix of Columbus, Ohio.

Dr. Bullock Elected Head Of Lott Carey Convention

NORFOLK—Dr. O. S. Bullock, pastor of First Baptist Church, Raleigh, N. C., on Thursday afternoon, was elected president of the Lott Carey Baptist Foreign Mission Convention meeting here in its 52nd annual session at First Calvary Baptist Church.

He was first vice president and had been acting president since the death of Dr. N. L. Scarborough.

Dr. U. G. Wilson, pastor of Zion Baptist Church and second vice president, was elected to the position of first vice president. 9-10-49

Other officers elected by the convention were: Dr. J. T. Hill, Richmond, Va., second vice president; the Rev. H. Moore, recording secretary; Dr. J. Jasper Freeman, Norfolk, assistant recording secretary; Dr. A. W. Brown, Richmond, treasurer; the Rev. H. T. Gaskins, auditor; and the Rev. P. A. Bishop, Rich Square, N. C., statistics.

STATE VICE-PRESIDENTS State vice-presidents were elected as follows:

District of Columbia, Dr. G. O. Bullock, Washington, D. C.; North Carolina, Dr. J. T. Hairston, Greensboro; New Jersey, Dr. J. Vance McIver, New York; the Rev. Thomas Kilgore, Jr., Connecticut, the Rev. I. Logan Kearse.

West Virginia, Dr. C. W. B. Gordon, Kimball; Pennsylvania, the Rev. Ernest Waeson and the Rev. J. C. Hairston; Maryland,

the Rev. V. T. Williams; Ohio, the Rev. W. J. Payden; Michigan, the Rev. C. E. Askew; Oregon, the Rev. J. J. Clow; Oklahoma, the Rev. J. H. Winn; and Georgia, the Rev. C. J. Gresham.

Dr. W. L. Ransome, Richmond, was re-elected chairman of the executive board. Over 100 members are on the executive board.

NORFOLK — Delegates gathered here for the 52nd annual session of the Lott Carey Baptist Foreign Mission Convention heard a challenging message by the Rev. A. Joseph Edwards, of Washington, D. C., Tuesday night, Aug. 30, urging laymen to join hands and hearts with ministers in carrying the gospel to the peoples of the world.

The session of all the departments of the convention meeting jointly was held at the Norfolk Municipal Auditorium.

More than 1,000 leaders, delegates and visitors attended the meeting which opened with a

unique welcome program which had been filmed and was shown on the screen. Welcome addresses were heard by Mayor Pretlow Darden, Miss M. L. Gordon, principal, D. G. Jacox School; P. B. Young, Dr. S. F. Coppage, and W. T. Mason, administrator of Norfolk Community Hospital.

The welcome film showed interesting views of Norfolk such

as the waterfront, the D. G. Jacox School, Journal and Guide press in operation, the B. H. Alston Tire and Rubber Company, 1855 Church street with Mr. Alston in his office and other scenes.

In his response, the Rev. Dr. S. H. Thurston, of Pittsburgh, Pa., paid tribute to Virginians for their leadership in religion, the history of the nation and in other walks of life. He commended Dr. C. E. Griffin, host pastor of the convention at First Calvary, and the congregation for contributing more to the cause of missions than any other church for the past three years.

CHORUS SINGS

Music was furnished by the Lott Carey Chorus under the direction of W. E. Patterson of Norfolk. Mrs. Nancy Patterson sang "It Is My Desire" with Mr. Patterson at the console.

Dr. O. S. Bullock, pastor of First Baptist Church, Raleigh, and vice president of the convention, presided at the opening of the session.

Using Acts 15:21 for his text, Rev. Mr. Edwards pointed out that the authority of the Christian carrying the gospel is his willingness to risk danger or his life for the things that he believes.

The mere statement that "I am a Christian means nothing," the speaker said, adding "what one is willing to risk for his belief is his credentials."

National Baptist Women's Group

Holds Successful 5-Day Confab

LOS ANGELES — Culminating a 5-day meeting in conjunction with the National Baptist Convention, the women's convention drew to a successful close last Sunday afternoon.

Meetings of the women's body were held at Second Baptist church and the theme of the convention was "The Promises of God Are Too Good To Miss."

Dr. Nannie Helen Burroughs of Washington, D. C., who is recognized as one of the most outstanding orators among Negro women, presided over the meetings. She was principal speaker for the Thursday meeting of the group, which was the big day for all the women delegates.

Committee reports from all over the nation gave a picture of the part Baptist Negro women are doing to meet the problems of today. Several highlight reports included those of Mrs. Esther Tyree, of Columbus, Ohio, who is a member of the board of directors of the Ohio Council of Church Women — an inter-racial organization.

Mrs. Vivian L. Penick of Seattle, Washington, corresponding secretary; Mrs. H. M. Gibbs, of Montgomery, Ala., and Dr. A. M. Townsend, of Nashville, Tenn., who serves as chairman of the board of the National Baptist training school.

Young people of the faith met at St. Paul Baptist church and successfully followed a program with the theme "Thine is the Glory." Director of the youth group is Mrs. Etta Versa Frye of Washington, D. C. Regional directors are Mrs. Corrine Watts, of Birmingham, Ala.; Mrs. Bertha Winston of Baltimore, and Miss Primrose Funches of Chicago.

Mrs. Blanche Carter, president of the California State Convention, expressed her pleasure with the outcome of the convention.



MRS. PENICK



MRS. FUNCHESS



MRS. BURROUGHS



MRS. TYREE

251-1-1

Asks All-Out 'Rights' Drive

Baptists Barking Up Truman Tree

By B. H. LOGAN

(Courier Religious Editor)

LOS ANGELES—After re-electing its entire slate of officers the sixty-ninth annual National Baptist Convention, Inc., adopted a resolution calling for an all-out drive for civil rights by the Truman administration, then wound up its sessions Sunday night with a mammoth meeting in the Shrine Auditorium.

At a banquet held the same evening, Herbert T. Miller of Brooklyn, N. Y., was honored by the laymen's division of the convention.

TOP BAPTIST LAYMAN

Executive secretary of the Brooklyn YMCA, Mr. Miller received a bronze plaque which is annually presented "to that Baptist layman in America, who in a single year makes the greatest contribution in time and effort to his community and his church."

Meanwhile, other high spots of the sixty-ninth annual sessions of the Baptists, who claim 4,000,000 members, saw Dr. D. V. Jemison retain his office as titular head of the group in a harmonious atmosphere.

DEMAND TRUMAN ACT

Fifty-two young ministers issued a resolution demanding passage of civil rights legislation by the Truman administration and resolving to fight against oppression.

The pastors announced that they were "guilty" of fighting for equal rights for the Negro.

The preachers asserted that it is "high time" for the leaders of the Negro people, "especially the ministers," to speak out in defense of justice and with responsibility resist all forms of oppression.

Declaring their loyalty, the ministers' statement said, "We want the world to know that we have no sympathy for any movement to overthrow this our government of the United States of America by violence."

DEFEND MILITARY

The pastors then pointed out in strongly worded sentences, "If calling for the practical application of the principles of the Constitution of the United States for all citizens, constitutes subversive activity, we are all guilty. If speaking to break down discrimination and segregation in housing, in education, in hotels, restaurants, travel and employment, health facilities and extend equal opportunities to all citizens, regardless of race, creed, or national origin is to move to over-

throw the government, we are guilty, and may we add doubly guilty."

"If our protest against police brutality, search and seizure without warrants and injustice in courts constitutes disloyalty, we are guilty."

DELEGATES IN TEARS

Overflow crowds attended all sessions of the auxiliaries of the convention. Dr. D. V. Jemison presided over the general convention sessions. He was re-elected by acclamation amid the tears of many of the delegates present as Dr. J. H. Jackson of Chicago gave a flowery speech in his behalf.

Dr. M. A. Talley of Indianapolis shocked the meet's closing sessions as he announced his resignation as

Dean of Studies in the field of Christian Education among Negro Baptists.

The convention held eight simultaneous meetings in different locations. Dr. Nannie Burroughs presided over the women's sessions.

Following his re-election, Dr. Jemison stated that the "time is not too far off when I will have to relinquish this office to some young successor."

Seven welcoming addresses were delivered to the delegates by the following: Raymond V. Darby, member of the board of supervisors; Mayor Fletcher Bowron, James Roosevelt, member of the Democratic National Committee; Dr. W. L. Mayberg, representing the Northern Baptist Convention; Thomas L. Griffith, president of the NAACP; Dr. Roy Peyton, president of the medical dental and pharmaceutical Association of Southern California.

Dr. L. S. Seaburg of the Southern Baptist Convention delivered an address on "Baptist Cooperation," and T. S. Harten of Brooklyn, N. Y., made the response to the welcoming addresses. Other speakers included the Rev. William Harvey III, Drs. Gardner Taylor and William M. H. Borders of Atlanta, Ga.

Mrs. Edwards Elected Head Of National Baptist School

Active In Religious, *Memphis, Tenn. Colored* Educational Circles

NASHVILLE, Tenn. — (SNS) — Mrs. Lillian D. Edwards, Jeanes Supervisor and Critic Teacher at Fort Valley State College, Fort Valley, Georgia, has been elected President of the National Baptist Missionary Training School at Nashville, Tennessee, according to the announcement by Dr. A. M. Townsend, Chairman, Board of Directors. Mrs. Edwards succeeds Dr. Mattie G. Anderson, who resigned last June.

The National Baptist Missionary Training School is controlled by the National Baptist Convention, USA, Inc., operated by the Woman's Convention, Auxiliary to the National Baptist Convention, USA, Inc.

Mrs. Edwards is a graduate of Spelman College, Atlanta, Georgia, and holds a Master's Degree in Education from Atlanta University. She has done special study in the New York School of Social Work and in Drew University, Madison, New Jersey.

Active in religious and educational circles, Mrs. Edwards has been principal of Springfield Junior High School, Mayfield, Georgia, and is President of the Macon District Colored PTA Congress. She has been President of the Second Shiloh Missionary Baptist Convention, Hancock County, Georgia, and Vice President of the New Jersey State Baptist Woman's Convention.

Mrs. Edwards is a member of the Trinity Baptist Church, Fort Valley, Georgia, where she serves as Assistant Superintendent of the Sunday School. She has long been associated in community religious and civic work, having conducted workshops for Missionary Workers, Bible Clinics, and served as Chairman in Red Cross drives, Tuberculosis drives, and Community Chest drives.

Mrs. Edwards is the author of a series of books for children under the title, "Education for Production." She is the wife of the Rev. V. A. Edwards, Director of Rural Church Work, Department of Christian Education, Sunday School Publishing Board, National Baptist Convention, USA, Inc.

Council Of Churches Plans To Buy Home In Washington

WASHINGTON (ANP) — The executive committee of the National Fraternal Council of Negro Churches unanimously agreed at the mid-winter meeting held here last week to purchase a house in Southwest Washington to be used as national headquarters for the organization.

A committee composed of members of every denomination and headed by Dr. W. H. Jernagin was appointed for the purpose of working out a plan for raising \$16,000 to pay for the property.

Dr. Jernagin announced that he would undertake to raise this money within the next 60 days in order that the property might be purchased at a cash price.

This 10-room building, located near the U. S. capitol, is said to be in first class condition. The council has been assured immediate possession as soon as the deeds are delivered.

REPORT MADE

During the meeting, Dr. Jernagin made a report on the expenditures of the council's float in the President's inaugural parade.

"As chairman of the float committee, I undertook the job to raise \$2,000 on a two-week notice, with only faith in God and men," declared the minister. "At the end of the allotted time I had succeeded in raising \$3,000."

The float displayed emblems on both sides of religion, education, science, music, art, business, labor and athletics, and carried 14 attractive young women with the Rev. Jernagin in the seat above, representing religion. President J. M. Brady led the float in an army jeep.

Dr. Jernagin stated that the following states sent the council contributions for the float: Alabama \$75; District of Columbia, \$780.80; Georgia \$190; Illinois \$155; Indiana \$45; Kentucky \$25; Louisiana \$220; Maryland \$140; Missouri \$187; Michigan \$10; New York \$227.75; Oklahoma \$70; Ohio \$133; Tennessee \$300; Texas \$80; Pennsylvania \$55; Virginia \$327.01; and West Virginia \$10.

Church Council Deletes Negro From Name

RICHMOND, Va. — The National Fraternal Council of Negro

Churches, meeting here in its 16th annual session, voted to change its name by dropping the word "Negro." The vote was unanimous and, hereafter, the name will be "The National Fraternal Council of Churches, U. S. A., Inc."

Other important matters transacted in this meeting included the election of Lester Swift, full-time director of the Washington Bureau, and Rev. R. W. Coleman, assistant to the executive secretary, with field responsibilities.

Bishop A. J. Allen was elected associate chairman of the executive committee and the Rev. E. Franklin Jackson, Buffalo, N. Y., succeeded Dr. J. W. Eichelberger as general secretary.

Presbyterians Elect Two Race Ministers To High Church Posts

The Courier.

Pittsburgh, Pa.

Sat. 7-2-49

PITTSBURGH, Pa.—Presbyterians hailed the election of two Negro ministers to high ranking positions within the denomination last week. The Rev. Dr. Halley B. Taylor, pastor of Washington, D. C.'s Fifteenth Street Presbyterian Church, was unanimously elected moderator of the Baltimore Synodical of the Presbyterian Church, to become the first Negro in the ninety-five-year history of the organization to attain the honor.

Dr. Taylor was elected at the concluding session of the twenty-fourth synod-synodical conference in Frederick, Md.

In Pittsburgh, the Rev. Harold R. Tolliver, pastor of the Grace Memorial Presbyterian Church, was elected moderator of the Presbytery of Pittsburgh. He is the third Negro minister to head the second largest Presbytery in the USA, and the first one in thirty years.

Dr. M. B. Lanier first held the honor, and Dr. Charles H. Trusty was the second to be so honored.

Dr. Taylor's term will run for the next twelve months, while the Rev. Mr. Tolliver will retain his position for six months. The recognized tenure of office for the Pittsburgh Presbytery.

As moderator of the interracial assembly, the Rev. Mr. Tolliver will preside over regular meetings of the Presbytery, installation of new ministers, ordination of candidates, and in general, guide the work of the Presbytery in all of its relationships.

Following his election to office, the Pittsburgh minister commented, "My election to this important office in the Presbytery is evidence of the real progress and effort in race relations being made by the Presbyterian Church to implement its statement regarding better interracial understanding in the Church."



THE REV. H. R. TOLLIVER
... the first in thirty

Presbyterians Choose Moderator



This picture was taken on the campus of Hood College in Frederick Md., where the Rev. Dr. Halley B. Taylor, center, above of Washington was named moderator for the Baltimore Synod of the Presbyterian Church during its 24th annual conference last week. He was unopposed. Shown with him are Dr. Sidney J. Venable (left) of Baltimore, the retiring moderator, and Herbert Taylor, son of Doctor Taylor, who was a lay delegate to the conference.

Central's congregation takes great pride in a \$4,000 sanctuary "window of Christ," painted and imported from Italy and given to the church by Dr. Harry Knapp, prominent midwest surgeon.

Church properties include an equipped gymnasium, prayer meeting chapel, dining room, modern kitchen, pastor's study, club rooms, lounge rooms, men's workshop and the nine-room "manse" (Presbyterian designation for "parsonage").

In addition to the adult and junior church worship services, Central Presbyterian sponsors a wide range of allied activities operating throughout the week.

Doors Open To All Sat. 7-1-49

An extensive recreational program has been set up for children, with week-day activities for boys and girls, three years of age and older. Supervised by Robert Broughton, director of social activities, classes in craft, art, story-telling, gym, stamp clubs, Bible clubs, and game room activities are eagerly attended. Three organized basketball teams compete on the basketball court.

Inviting all who will to worship with his congregation, Rev. Hugo declares, "The doors of Central, like the gates of heaven, are open to all. Purposes is to be of service to all mankind, irrespective of race, creed, or sect."

Central Presbyterian Church Stands As Example Of Unbiased Christianity

Located in the midst of one of the westside's many inter-racial residential districts, Central Presbyterian Church, Warren and Sacramento blvds., stands as a shining beacon, lighting the way towards an unbiased Christian way of life.

Under the leadership of the Rev. Herbert H. Hugo, the interracial church, completely integrated in all of its activities, is rapidly growing, both in church membership and religious influence. Organized in 1897, Central began its existence as a mission church with an all-white congregation, depending largely on the Presbytery of Chicago for its support. The question of Negro membership did not arise because the surrounding area was then an exclusive white community. Chicago's all-Cherished Ambition

Today, Negro and white choir members sing under the leadership of a Negro directress, Mrs. Anna L. Walker. Complete racial integration flourishes in the policy-making "session," in the women's circles, in the young people's fellowship groups.

Son of a Lutheran minister, Rev. Hugo has achieved other goals at Central. The church is now entirely free of indebtedness and self-supporting. The sanctuary and other 50-odd rooms comprising the physical plant of the church have been redecorated.

Sat. 7-9-49



THE REV. AND MRS. HERBERT H. HUGO

Presbytery to Try Again

Refusal to Accept Negroes Delays Pulpit Exchange Plans

By Martha J. Hall
Post Reporter

A plan to exchange ministers among Presbyterian churches here of one Sunday has been delayed because only two of 12 white churches consulted agreed to accept Negro ministers for the day.

The Presbytery of Washington City, which is made up of representatives of 42 churches, three of them Negro, and four missions, unanimously approved the pulpit exchange plan at its March meeting. It was to have taken place May 1.

The Rev. James Curtis Fahl, chairman of the committee making arrangements for the exchange, said yesterday that "only two churches, by unanimous action of their sessions, have indicated their desire to have a colored pastor in their church for this Sunday." He pointed out that because of the limited time available for making arrangements, the committee was prevented from making a complete canvass of all 42 churches in the Presbytery.

Mr. Fahl, who is pastor of Metropolitan Presbyterian Church at 14th and B sts. se., said his church and Chevy Chase Presbyterian Church, Chevy Chase cir. nw., had unanimously agreed to have Negro ministers in the pulpit for the day. Ministers of the churches were asked to request their sessions for unanimous approval of the exchange. The session, made up of the minister and 3 to 15 lay members, is the ruling body of the church. Members of the committee felt it would be better to drop the project than go ahead when it was unable to find a white church which would accept the third Negro minister, Mr. Fahl said. Later the Presbytery told the committee to go ahead with the exchange plan for some future Sunday "with the assurance that the Presbytery is back of them."

"We have missed the one great opportunity in years to show a feeling of brotherhood and set an example which God knows is needed in the country now," Dr. J. Hillman Hollister, pastor of Chevy Chase Church, asserted. Dr. Hollister, who sponsored the motion for continuation of the committee's plan, declared that "we still can carry through with enthusiasm and heatiness."

SOUTH CHURCH BODY ASKS FIGHT ON BIAS

Presbyterian Report Urges All Protestants to Join Against the Injustice, Tyranny

Richmond, Va., April 27—

Southern Protestants were urged here to join with "humanitarian forces" in a fight against the "injustice and tyranny of religious and racial discrimination" found in the South today.

The call came in a report on "states rights and human rights" prepared by the Committee on Christian Relations of the Presbyterian Church in the United States (Southern).

The report, which cautioned that "the nation as a whole seems unwilling to wait much longer for the South of its own accord to act in defense of minority rights," will be presented to the denomination's general assembly at Montreat, N. C., on May 26.

In its attempt to rally Christian forces against segregation and discrimination, the Presbyterian group warned that a church that resorts to compromise or tries to be neutral on the question "will to that extent forfeit its redemptive power and influence among men."

"Only a church that heeds the summons of principle above all else and dares in deed and spirit to defend the rights of all men without fear or favor, will gain the abiding respect of the world and the full blessing of God," it added.

The report said educational methods had thus far failed to solve the race problem "either well enough or fast enough." It also expressed some opposition to the Federal Government's proposal to legislate civil rights.

"Not only would such laws greatly hinder southern leaders who are striving to change the present picture," the report declared, "they would also do a disservice to Southern Negroes, the wiser of whom know that the

things they want most—the vote, educational opportunities and the like—are most readily obtainable in a South that is not aroused against Federal intervention in the field of segregation."

At the same time, the report admitted that "not all Federal action to safeguard civil rights in the South will do harm."

"Even more hopeful than this changing mood toward Federal action," it said, "are the signs of a growing sense of responsibility among Southerners for state and local action voluntarily undertaken."

The Presbyterian body said past optimism that education would bring better human relations in the South had proved "far too rosy, since by all the signs, many of our best educated people still go on acting in ways that sanction and often big deeper the gaps and gulfs between races."

DAWN BITES STRESS THE RESURRECTION

from 4-18-49
Many Thousands at Sunrise

Services Despite Chill—
Discrimination Scored

New York, N.Y.
The timeless story of the resurrected Christ, Who rose from the dead so that others might have everlasting life, was told yesterday in nearly a score of Easter sunrise services throughout the metropolitan area.

In song, in prayer and in worship, the resurrection theme was on the lips and in the hearts of thousands of devout worshipers as they paid their Easter homage to the Prince of Peace.

Seven thousand persons crowded into the Radio City Music Hall to worship at the thirtieth annual Easter dawn service sponsored by the Protestant Council of the City of New York. It was the largest attendance for an Easter service there since they began ten years ago. Despite the chilly weather a line had formed outside the entrance by 5 o'clock, two hours before the service started. Five hundred persons were turned away.

Inside, the worshipers waited in silence and semi-darkness. At 7 A. M. a rose glow appeared around the stage and the forward walls, changing slowly through red to the brilliance of a full sunned day, symbolizing the dawn on the first Easter morn. The stage setting was a simulated sanctuary upon which light flowed from stained glass windows.

"Our Father, which art in Heaven," in Malotte's setting of "The Lord's Prayer," sung by Clifton Hughes, baritone, broke the silence, after which Jules Granier's "Hosanna," sung by a choir of a thousand voices, proclaimed the Lord risen.

Plea for Racial Brotherhood.

From the invocation to the closing anthem, Handel's "Hallelujah Chorus," the entire service constituted a plea for racial and religious brotherhood. The speaker, the Rev. Dr. William J. Faulkner, dean of the chapel of Fisk University, Nashville, Tenn., was the first Negro to address a Protestant Council Easter dawn service. The members of the choir, from forty-seven churches in all the five boroughs, represented varied racial and nationality groups.

In his sermon Dr. Faulkner affirmed that conscience, "that unseen spark of divinity in man," can overcome racial and religious discrimination. He also declared that it was possible to replace force

with understanding as man's instrument for achievement of a higher and more peaceful life.

The Rev. Ira W. Langston, minister of the Park Avenue Christian Church, presided. The invocation was given by the Rev. Jesse W. Witt, minister of the Village Presbyterian Church. The Rev. Ralph A. Thorn, minister of the Willis Avenue Methodist Church, read the Easter gospel. The Easter prayer was offered by the Rev. Ernest R. Palen, minister of the Middle Collegiate Reformed Church.

The Protestant Choir of the City of New York was under the direction of Harold A. Ks. Harry Campbell, organist of the Radio City Music Hall, provided the accompaniment.

Presbytery Hits Race Quota Plans

Washington, D.C.
The Presbytery of Washington yesterday voiced opposition to a reported plan of the Synod of Baltimore to limit participation of Negro young people in a denominational camp.

At a meeting at Western Presbyterian Church, 1906 Hst. nw, the presbytery voted also to notify the synod committee on Christian education that it will "continue to insist upon following an absolute policy of nondiscrimination" at all camps and conferences.

The Rev. Benjamin Lynt, minister of education of Georgetown Presbyterian Church, said he had learned that the Synod of Baltimore planned to limit participation of Negro young people in a denominational camp to a quota of 10 per cent of any camp period and to three weeks of the six-week camp.

He pointed out that this action was contrary to the Presbyterian's policy of nonsegregation and non-discrimination. The camp, at Calora, Md., is owned by the synod, which includes Maryland, Delaware, the District and northern Virginia. It includes the Presbyteries of Baltimore, Washington City and Newcastle.

At the same meeting, the presbytery nominated the Rev. Halley B. Taylor, pastor of Fifteenth Street Presbyterian Church, to be moderator of the synod when it meets late in the spring. Since the Washington Presbytery chooses the moderator for this year's meeting, nomination practically assures election. Dr. Taylor would be the first Negro to hold the post, according to presbytery officials.

A resolution suggesting that each church in the presbytery

bring at least one displaced person or displaced persons family to this country was adopted.

The Rev. Dr. Ralph K. Merker, stated clerk, reported an increase in membership of Presbyterian Churches in the area from 19,476 in 1947 to 20,236 in 1948. The total amount contributed to the church during the past year increased 39.8 per cent for a total of \$1,087,780, he said.

Ministerial commissioners to the meeting of the General Assembly of the Presbyterian Church in the U. S. A. elected at the meeting were the Rev. Walter F. Wolf of Arlington Church, the Rev. Bernard Braskamp of Gunton-Temple Church, and the Rev. J. Edward Kidder of Berwyn Church. Elder commissioners named to attend the meeting were James Sherier, moderator of the Washington City Presbytery, and a member of New York Avenue Church, David E. Schott of Hyattsville Church, and Dr. Howard A. Edson of National Church.

Third Negro Is Pulpit Guest

Washington, D.C.
A Presbyterian ministerial exchange plan, delayed recently because only two of 12 white churches considered had agreed to accept Negro ministers for a day, yesterday was tentatively set for June 5, after a third white church signified acceptance.

This was disclosed yesterday by the Rev. Ralph K. Merker, general Presbyter of the Washington

City Presbytery.

Mr. Merker said that Western Presbyterian Church, of which the Rev. Stewart McKenzie is pastor, agreed to accept one of the three Negro clergymen in the Presbytery as guest preacher.

Previously only the Metropolitan Presbyterian Church and the Chevy Chase Presbyterian Church had assented.

The Presbytery of Washington City, made up of representatives of 42 area churches, three of them Negro, and four missions unanimously approved the pulpit exchange plan at its March meeting. It was to have taken place Sunday.

Discrimination Doomed Church Leaders Declare

Richmond, Va.—(AP)—A committee of Southern Presbyterian Church leaders said yesterday churches in the South must recognize that discrimination "is as doomed as human slavery."

"A church that tries to be neutral by keeping silent, or a church that resorts to compromise to save itself, will to that extent forfeit its redemptive power and influence among men," the committee said.

The Rev. John H. Marlon, of Richmond, director of the Committee on Christian Relations, released an 18-page report to be submitted to the General Assembly of the Southern Presbyterian Church in May.

The Committee's report traced the development of both sides of the civil rights struggle it says:

1. "The rest of the country 'is now more determined than ever to make the Federal Government a responsible, active agent for the enforcing of civil rights.'"

2. "Democratic and Christian principles, verbally taught, have been no match for patterns of discrimination legally entrenched, and the result is that three generations of Southern Negroes . . . have waited for many of those rights in vain."

3. "The South can justify its claim to States' Rights only as it uses those rights . . . as a means for guaranteeing more effectively the rights and liberties of all its citizens."

Presbyterians, U. S. A. Back Federal Housing
Buffalo, N.Y., May 26—(AP)—The 161st general assembly of the Presbyterian Church in the U. S. recommends Congress pass a fed-

eral housing and slum clearance program and amend the present displaced persons law.

The requests were in a report of the division of social education and action which the assembly approved yesterday in its closing session. The assembly began May 19.

Shreveport, La., 5-26-49
The assembly opposed racial segregation in the ranks of the church.

Asked establishment of an international police force under the United Nations to repress instantly any violation of world peace.

Reaffirmed opposition to universal military training or peacetime conscription.

Termed the economic recovery program a "wise policy in meeting the threat of communism."

Reaffirmed "our faith in the United Nations as our one human hope of peace," and said the U. N. "must not be sabotaged by the veto, the bypass or the back-track."

"Unalterably opposed the use of public funds for parochial schools."

Called upon the people and the government to form no military alliance with, or give aid or comfort to, the present regime of Spain.

Presbyterians Get Plea on Segregation

Montreat, N.C.—(AP)—A determined effort to put the reorganization plan for the Southern Presbyterian Church on ice for a year was defeated yesterday by the General Assembly.

The reorganization plan would abolish five of the church's 30 agencies and modify the functions of 10 others to reduce duplication and overlapping of activities. None of the work by the Presbyterian Church in the U. S. however would be eliminated. It simply would be regrouped.

A communication asked that any plans for a nonsegregated meeting between young white and Negro students be held up until approved by the Assembly.

The request came from T. Shep Clark of Augusta, Ga. There is a vast difference between giving the gospel and all opportunities and advantages to our colored brethren and intermingling the races socially.

Presbyterians of South Accept Rights Report

Montreat, N.C.—Neatly handling the racial angle, the Southern Presbyterians' legislative body last week accepted a report contending that "good Christians should protect the basic rights of all men, white

democratic duty, but as a means for guaranteeing more effectively the rights and liberties of all its citizens," Christian Creed
"Far from supporting the belief that any race of men is predestined to occupy a place of permanent subordination or inferiority, a Christian-democratic creed declares that the very opposite is 'true,' the report asserted. During the final day, the law-

8,500 Word Report
More agitation of the whole re-
the Presby-
union issue with the United
Church in the States of North and South
is expected following the decision
to co-operate.
The denominations committee
submitted
on Christian relations
an 8,500 word report.
It stated that, "The South can justify its claims to states' rights, not only if it uses those rights, not as a device for dodging its

Assembly of the Presbyterian Church in the U. S. did not mean endorsement one way or the other. It was simply that the assembly commended the report to the various churches for consideration and study.
As the session ended, the commission's work included an agreement to increase co-operation with the Northern denomination with a view to reunification and orders to reorganize the church's agencies.

and colored people of the 89th General Assembly of the Southern Presbyterian Church.

making body avoided a straightforward stand on the subject of divorced persons remarrying in the church.

Dixie Presbyterians Agree On Issue Of 'Basic Rights'

MONTREAT, N. C., June 1—(AP)

—The legislative body of Southern Presbyterians today "accepted" a report contending that good Christians should protect the "basic rights" of all men, white and Negro.

Shortly thereafter the 89th general assembly of the Presbyterian Church in the U. S. shut up shop and went home.

Behind them the commissioners left two major works—an agreement to increase cooperation with the Northern denomination with a view to reunion, and orders to reorganize drastically the church's agencies.

The decision to cooperate with the Presbyterian Church in the U. S. A. (Northern), apparently paved the way for re-agitation of the whole reunion issue in the Southern church.

At least half a dozen commissioners said privately that they felt the "monitory" reunion had one by the boards and they were now free to campaign against the move openly.

The final day of the assembly saw the law-making body:

Avoid a straightforward stand on the subject of divorced persons remarrying in the church.

Water-down blunt opposition to euthanasia, or mercy killings.

Decide that the simple failure to register under the nation's draft law "does not constitute conscientious objection of a religious nature."

Refuse to become involved in a movement to amend the U. S. Constitution to declare that this nation "recognize the authority and law of Jesus Christ."

Urge full collaboration "with every local movement to secure week-day religious instruction of our children and youth in cooperation with our public schools, provided local school boards do not object."

Blunt Civil Rights Report Is Ready For Montreat

MONTREAT, N. C., May 26—(AP)

—A blunt and, for Southerners, startling report on civil rights awaited Presbyterians today.

The report was prepared by the Christian relations committee for submission to the 89th general assembly of the Presbyterian Church in the U. S. (South), which convenes tonight.

It agreed that much of the proposed federal civil rights legislation, such as establishment of a fair employment practices commission, might be harmful.

But, said the report, "we cannot fairly dismiss the whole question of federal legislation by saying such laws always do more harm than good. This view is not borne out by the facts."

THE REPORT, submitted by Dr. Stuart R. Oglesby, of Atlanta, and Dr. John H. Marion, of Richmond, Va., continued:

"Since Uncle Sam protects Negroes, Jews and other minority groups from brown shirts and black shirts abroad, why shouldn't he likewise protect them from the white sheets and others at home who threaten their civil liberties."

"Rightly or wrongly, the nation as a whole, seems unwilling to wait much longer for the South of its own accord to act in defense of minority rights."

"FOR ALL OUR STRESS on Christian brotherhood, most white Southern churchmen are still unready to work or worship on a common level with their 'brothers in Christ' of a different color . . ."

Then the report warned, "a church that tries to be neutral by keeping silent, or resorts to compromise to save itself, will to that extent forfeit its redemptive power and influence among men."

"Only a church that heeds the summons of principle above all else, and that dares in deed and spirit to defend the rights of all men without fear or favor, will gain the abiding respect of the world."

LUKE WARM CHRISTIANITY

AN EDITORIAL

There may be some persons who are greatly gratified that the Presbyterian Church in the United States (South), through its Christian relations committee, has bestirred itself sufficiently to do something about civil rights, but the whole business leaves us rather cold.

We would like to be able to sympathize with these churchmen, but, unfortunately, they believe that it is necessary to take one step at a time.

In other words, they suggest that we abolish the poll tax this year, pass an antilynching bill, say 10 years from now, an FEPC law 50 years hence and maybe, 100 years from today, we will abolish segregation in all phases of American life.

Such an attitude strikes us as stupid. There are only about 16 States where it is now impossible to be a man or a woman and these States ought to abolish all restrictions needed to bring them up to the level of the other 32 States now.

They can do it in one step. We are not willing to wait one extra moment for the day when a man can vote in every place in all the Southern States and go into any public institution and enjoy the same privileges that every other citizen enjoys.

It is utterly futile and stupid to wait until somebody else wants us. We must go places whether anybody wants us or not. As individuals and as American citizens we are entitled to our opportunities NOW.

We have nothing but contempt for the kind of Christianity which is so manifest in the Presbyterian Church's report.

CHRISTIANITY MAKES HEADWAY:

Presbyterians Vote Against Segregation

BUFFALO, N. Y.—Christianity made headway with the Presbyterians last week.

After voting against racial segregation within its ranks, the Presbyterian Church in the United States of America recommended education and action during the that Congress pass a Federal housing and slum clearance program,

denomination, from May 19 to May 25. The report also:

Condemned all organizations which seek to limit the opportunities and rights of any group because of color or creed.

To Study Human Rights

Urged every church to study the United Nations declaration on human rights and to follow through the UN's development of the covenant of human rights.

The subject of racial segregation was debated on the floor at the closing session before final approval was voted. The report section on this subject said:

"We hold that the presence of segregated synods and presbyteries within the structural framework of our denomination based on either race or nationality is not in accord with basic Christian principles."

Southerners Fight Passage

Southern ministers and elders fought against passage of this section. Some of the church leaders expressed the view that the segregation issue is a primary block toward reunion of the Northern group and the Presbyterian Church in the United States, or Southern group.

"Empty promises such as this cannot possibly be fulfilled below the Mason-Dixon Line and are not fulfilled in the churches in the North," the Rev. W. Howard Lee of St. Augustine, Fla., declared, as he asked that the section be eliminated.

On Civil Rights

The 89th General Assembly of the Presbyterian Church (Southern) is currently holding sessions in Montreat, N.C. They are struggling with the problems of unity, race, religion and divorce.

Members of the 161st Assembly agreed that much of the proposed Federal civil rights legislation, such as an FEPC might be harmful.

But, the report continued, "we cannot dismiss the whole question by saying such laws always do more harm than good. This is not borne out by the facts."

"Since Uncle Sam protects Jews, colored persons and other minorities from brown shirts and black shirts abroad, why shouldn't he likewise protect them from white sheets and others at home who threaten their civil liberties?"

Tired of Waiting

"The nation as a whole, seems unwilling to wait much longer for the South of its own accord to act in defense of minority rights. It is becoming increasingly ready to run the risks of Southern resentment."

It was admitted in the report

The Synod at its concluding session today, named the Rev. Halley H. Taylor of the Fifteenth Street Presbyterian Church, Washington, moderator for the next 12 months. In his acceptance speech, Dr. Taylor told the 250 clerical and lay delegates from 185 churches in Maryland, Delaware and the District of Columbia that: "Not I, but the Synod is to be congratulated for this unquestionable manifestation of Christian brotherhood."

Elevate Colored Pastor To Head
FREDERICK, Md.—For the first time in its 95-year history, the Baltimore Synod—Synodical of the Presbyterian Church, USA, has elected a Negro as its head.

"Only a church that heeds the summons of principle above all else, and that dares in deed and spirit to defend the rights of all men without fear or favor, will gain the abiding respect of the world." Dr. Stuart R. Oglesby of Atlanta, and Dr. John H. Marion Jr. of Richmond, submitted the report.

But the report warned, "A church that tries to be neutral by keeping silent or a church that resorts to compromise to save itself, will to that extent forfeit its redemptive power and influence among men."

Principle Above All

Presbyterians

'Prophet' Jones

BY SAM PETOK
Free Press Staff Writer

The 'Breeze' and I



Mon. Nov. 14, 1949 Photo by Tom Venaleck
THE RT. REV. DR. JAMES F. (PROPHET) JONES
For Philamathyu, 2,200 pounds of turkey

'Prophet' Jones Sees
Showdown with Russia

And He Ought to Know, Too—
He Foresaw the Atom Bomb

Planning the eight-day festival of his Philamathyu which ends with Hushdomeralama, Detroit's fabulous "Prophet" Jones prophesied an immediate showdown with Russia.

Soon, very soon, predicted the Castle, was moved from Europe "Prophet," who claims 6,000,000 and rebuilt at the fashionable followers, a certain nation plan-address of 75 Arden Park at a cost ning something against our coun-of \$2,000,000. try shall be defeated in that thing.

"GOD HAS TOLD me to tell Americans to dispense with their fears, for the American way of life shall not perish.

"America has nothing to fear—nothing, nothing.

"Prophet Jones has not lied."

Thus spake his holiness, the Rt. Rev. Dr. James F. Jones, self-pronounced "saviour of the dark boy" and founder of "Universal Triumph, the Dominion of God."

Judging from the events which he claims to have predicted since the age of one year and nine months, "Prophet" Jones might well bring some comfort to worriers.

HE SAID HE told his mother that his father, a railroad brakeman, would come home bloody.

It came to pass. Father had been slugged.

At least 500,000 "citizens" of his 35 churches in 40 states, called "Thankful Centers," are at ease now.

"Prophet" Jones, who said he received his most recent revelation on top of Red Mountain in Colorado Sept. 10, boasts of these recent predictions:

The first atomic-bomb explosion, the end of the war, the deaths of Frank Morgan and Richard Dix, the Noronic ship disaster and the breaks in the recent coal and steel strikes.

"THE PROPHET" said all of his messages from God are preceded by "a breeze, as if He seemed to use a fan lightly on my right ear."

How many times has he felt the breeze? "God has been talking to me right along," "Prophet" Jones asserted.

Proof of the belief and devotion of his "citizens" is evidenced by the worldly gifts they have heaped upon him.

HIS 54-ROOM home, the French

"Citizens" of the "Thankful Center" at 1169 Hague, where he preaches his credo of immortality, purchased the home for the "prophet" for \$25,000.

Danny Sullivan, the notorious gambler, formerly resided there.

The ceilings of the mahogany-paneled first floor are gold-painted.

A \$7,500 piano with a bed attachment occupies the spacious top-floor ballroom in the mansion.

In the Castle's garage are two limousines and a sporty yellow convertible.

WHEN INTERVIEWED, the "Prophet" wore a white satin lounging robe over matching pajamas. He admitted he owned "18 suits less than 500—all gifts of my people."

But the eye openers are on his person.

On his left wrist he wears a \$690 diamond watch and a \$17,000 bracelet with 812 diamonds. He has two rings, one holding a 51-carat topaz as big as a half-dollar.

His prized possession, however, is the gift the United States Government gave him for being the "only minister to sell war bonds from the pulpit." It is a gold medallion, properly inscribed, which he proudly wears on his chest.

FOR HIS BIRTHDAY, his 42nd "Philamathyu," which falls on Nov. 24, his followers are preparing a gold crown, symbol of his church. It is being made from rings, pins and gold teeth donated by the faithful.

Philamathyu is his church's Christmas, the "Prophet" explained. The celebration ends with Hushdomeralama, his New Year's.

During the celebration at the

Castle his followers will consume 2,200 pounds of turkey, 1,400 pounds of cheese, two barbequed pigs, 1,400 pounds of cold cuts, 500 cakes, 75 gallons of ice cream and cold pop.

His Holiness does not believe in hard liquor.

Drive To Unite Protestants Warned, Protestants May Lose Rural Area

Is Speeded Up

Official Organization

Dedicated To Purpose

Formed By 7 Groups

Dec. 12-17-49

GREENWICH, CONN., Dec. 16

(P)—A drive to unite the nation's Protestant churches was thrown into high gear today with formation of an official organization dedicated to that purpose.

Seven church groups representing between 14,000,000 and 16,000,000 parishoners joined in the new "Conference on Church Union," which will seek a plan for organic unity of the Protestant churches in America.

These groups are the Methodist Church, the Disciples of Christ, the Evangelical and Reformed Church, the Presbyterian Church in the U.S.A., the Congregational Churches, Northern Province of the Moravian Church and the African Methodist Episcopal Zion Church.

The conference which has met here for three days avoided a mistake made 36 years ago by a similar meeting in Philadelphia which offered a blue print for a united Protestant church.

That plan died when the first denominational ruling body to act upon it — that of the Presbyterian Church of the U.S.A.—voted it down.

The new conference seeks gradual evolution of a plan from the grass roots—through a series of separate, denominational meetings.

Machinery was set up by which a new plan for a united Protestant church is expected to be placed before the newly formed conference at its next meeting, to be held not later than early 1951.

This "make haste slowly," approach was expected by the conferees to achieve quicker results than the sudden offering of another blue print for Protestant unification which might be vetoed immediately again.

Bishop Ivan Lee Holt of St. Louis, was named as chairman of the continuing executive committee.

Protestantism will lose the rural areas of the South unless it can meet the "challenge" of the Catholic Church.

This was the warning Harry V. Richardson, President of the Gammon Theological Seminary in Atlanta, expressed at a conference of 700 seminary students at Augustana College in Rock Island, Ill.

The conference, sponsored by the World Council of Churches, is anticipating a new unification movement within the Protestant Church.

Second Largest Carillon in City To Play in Harlem Church Tower

The Times, New York, N.Y. Sun. 6-26-49

Chime of 40 Bells, Cast in Netherlands, Will Be Installed at St. Martin's—Noted Carillonneur to Train Two for Job

A carillon of forty bells, covering three and a half chromatic octaves, is being cast in the Netherlands for St. Martin's Protestant Episcopal Church, Lenox Avenue and 122d Street in Harlem. The total weight of the bells will be 25,000 pounds, the largest weighing 3,100 pounds and the smallest twenty pounds.

The rector, the Rev. Dr. John H. Johnson, said yesterday that he had received word from the bell foundry that the bells would undergo their trials in August and could be expected to arrive here by late September or early October.

The new carillon, second in number of bells to that at Riverside Church, is to be installed at a height of ninety feet from street level. It will occupy a bell tower erected in 1890 that has stood through two fires that wrecked the interior of the church. The second one, in January, 1939, was a five-alarm blaze that twenty-seven fire companies worked four hours to extinguish.

The edifice originally was that of the Protestant Episcopal Church of the Holy Trinity, which sold it to the New York Protestant Episcopal City Mission Society in 1926 and moved to Washington Heights.

Dr. Johnson said that Kamiel Lefevere, carillonneur at Riverside Church, 122d Street and Riverside Drive, would not only be guest player at the dedicating exercises, but within a fortnight would start training two carillonneurs for the parish. A practice keyboard will be used at Riverside Church.

The first carillonneur will be William King, who for twenty years was piano accompanist for Marian Anderson, and became organist and choirmaster five years ago at St. Martin's Church. The second carillonneur will be Albert Branch, 17 years old, a student organist at the New York College of Music.

The carillon is to be a memorial to relatives of donors from the congregation and the community to a fund that will defray the cost of installation.

"We feel that this will be a musical instrument for the benefit of the community," Dr. Johnson said.

FAITH IN GOD CITED AS AIDING NEUROSES

N.Y. Times
Rev. Shelton Bishop Declares
Restatement Only Antidote
for Spiritual Breakdown

The Rev. Shelton Hale Bishop, rector of St. Philip's Protestant Episcopal Church, 215 West 133rd Street, asserted in his morning sermon yesterday that neurotic personalities could be corrected by self-help, but specified faith in God as the principal ingredient in such a remedy.

The Harlem clergyman declared that continuous restatement and reinterpretation of religious faith were the only antidotes to the spiritual breakdown of our times and the only hope of overcoming moral weaknesses in individuals or groups. He said:

"We imagine in our most self-centered periods of life that we can handle the moral and spiritual affairs of our lives. Nothing could be further from the truth.

"We are made to be not merely creatures, human and moral; we are made to be the children of God and only in that relationship, acknowledged and wholly accepted, can we become the persons we were destined to be.

"We want to shape our belief in God to fit our own whims. We know ourselves to be so changeable or so rigidly obstinate that few of our convictions get beyond the scope of our mood.

"We have to learn of God."

Three Ways to Do This

Three ways of accomplishing this he listed as revelation, studying the Bible and everyday experience.

"We test our knowledge of God by experience," he added. "We try out what we know of God in our day-to-day living.

"One of the most wonderful and yet hazardous gifts of God was freedom to all mankind. God sets us free to choose Him. To choose

Him is joy and peace supreme. To undertake to shunt Him off is misery, confusion, futility and finally destruction.

Mr. Bishop announced that the Right Rev. Dr. Vedder Van Dyck, Protestant Episcopal Bishop of Vermont, had offered the Negro congregation the use of the diocesan school at Rockpoint on Lake Champlain as a summer resort and religious center for an unspecified number of years. Rockpoint is near Burlington, Vt.

Thirty youngsters, members of St. Philip's boys' and girls' choir, are expected to be accommodated there during the two opening two-week sessions, one for boys and one for girls, beginning July 15. Seven adults will look after them. There will be no charge to those participating in the program.

Mr. Bishop said of the venture: "This will not be a camp but a summer home, a religious center. Rockpoint will be run on a cooperative basis. We should be enthusiastic about these efforts, which exemplify the kind of spirit this congregation is ready to enter into."

BY LORINE ALEXANDER

New Staff Writer
The Episcopal minister has attracted, intrigued and captured the imagination of a layman. So much so that on June 1 Standard Oil Company will lose its credit manager of 20 years standing to this profession.

A genial, softspoken man, he is Willis Craig Henderson, who will become a fulltime Episcopal minister. Eventually he expects to be ordained a priest.

DURING HIS NINE years as an Episcopal lay reader, Mr. Henderson has been active at his home church, St. Mary's-on-the-Highlands, and occasionally at other churches. He has served as superintendent of the Church School and taken on more and more church responsibilities.

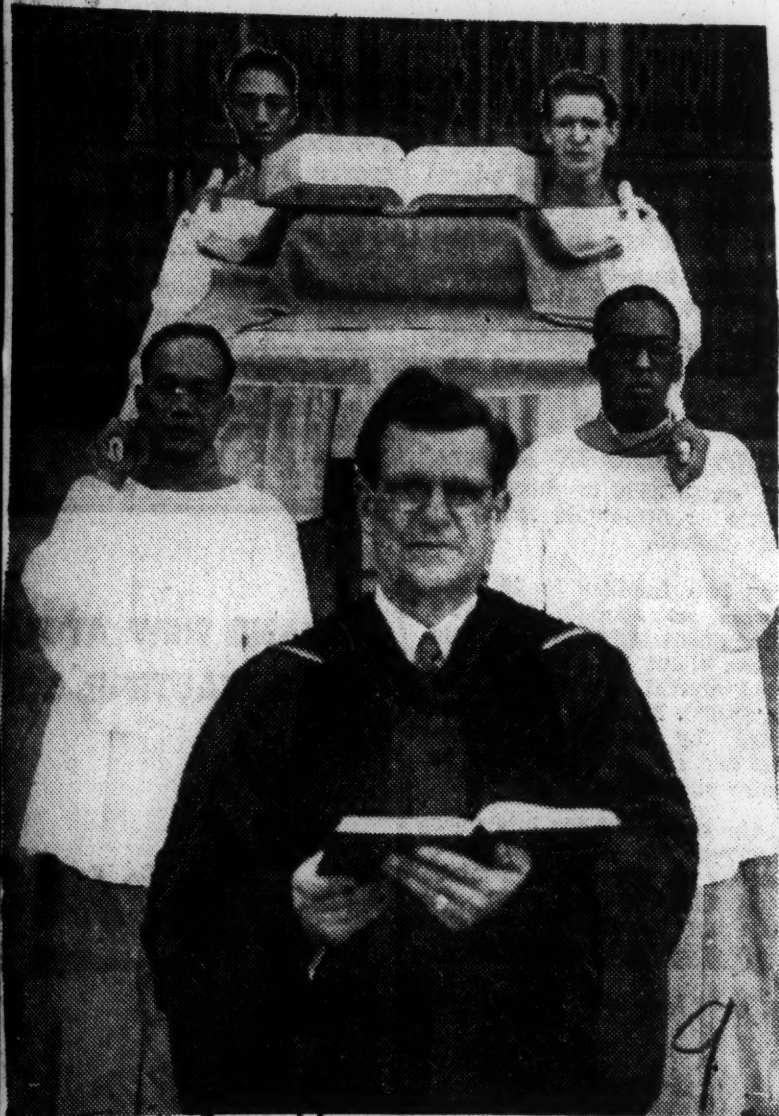
A native of California, Mo., he was the son of a Presbyterian minister. His father started his business life as an attorney and judge before going into the ministry. So it was natural that Mr. Henderson would be interested and active in church activities and finally "follow in his father's footsteps."

But he says, "actually I never really considered it as the work for me until during the last nine years."

MONDAY MORNING a big moving van will back up to the house at 1500 Primrose Place. Out will go the possessions of the five Hendersons—Mr. and Mrs. Henderson (she is the former Isabelle Youngblood, of Glenview, Ill.), Isabelle, Jr., 10, Bill, 10, and Meriwether, who is 2 but says he's 6. Their new home will be the parsonage at 403 West College Street, Troy, Ala.

The new minister will divide his time between the parishes at St. Mark's, Troy; Trinity, Union Springs; Church of the Advent, Tuskegee, and St. Andrew's at Tuskegee Institute.

A Symbol of Faith



Shelton Free Press.

Free Press Photo

Sent. 10-22-49 Shelton Free Press
 A feature of the processional at the Protestant Reformation festival at Masonic Temple, Oct. 30, will be the honoring of the open Bible, one of the symbols of Protestantism. Bearers representing four nations will carry the Book. Shown in rehearsals are left to right, above, Emil Coloma, Clarence Jefferson; below, Shelton Martin, Carlton Armbruster. The Rev. Dr. Verner S. Mumbulo, pastor of Nardin Park Methodist Church, Center, will be custodian of the Book.

Won't Meet in Jim-Crow Town

7th Day Adventists Take Sock at Bias

ST. LOUIS—As an outgrowth of embarrassment over hotel accommodations for their Negro delegates, the Seventh-Day Adventists have decided to hold their 1950 World Autumn Council convention at Grand Rapids, Mich., so as to provide equal accommodations irrespective of race or color. The decision was made known at a meeting called by the Rev. J. L. McElhany, president of the General World Conference of the Adventists and his policy-making officers.

Delegates were told that this decision was reached before the session opened its convention here Monday. At that point it was too late to adjust entertainment facilities. From this experience the officers declared that future conventions would be taken to cities which have unsegregated accommodations in its hotels and cafeterias.

LOCAL CHURCH COOPERATED

To the credit of the local Central Adventist Church, white, where the convention is held, the church operated a cafeteria for all delegates and offered to house race delegates in the large parsonage adjacent to the downtown church. The decision of the Seventh-Day Adventist denomination in respect to conventions and general gatherings to provide non-segregated accommodations for its minority is in line with other forward-looking denominations which have broad social programs for their constituencies.

The 500 delegates in attendance at this ten-day convention were told by Claude Conrad, denominational statistician, that 63,014 new members were added to the church during 1948, bringing total church membership to 672,658. Unusually large gains were made in Africa and the Central America fields. Two hundred church buildings were added during 1948, bringing the total to 9,749.

The Rev. G. E. Peters, departmental secretary supervising work among Negro Americans, reported a membership of 23,895 at the end of 1948, a gain of 1,776 members for the year. Record contributions of \$1,812,512.41 in tithes and foreign mission offerings were given by the race constituents in the United States alone. The 1950 budget of world mission requests amounts to \$11,441,866.55.

Adventists Vexed by Segregation

ST. LOUIS—As an outgrowth of the embarrassment over hotel accommodations for their colored delegates, the Seventh-Day Adventist denomination decided this week to hold their 1950 World Autumn Council convention in Grand Rapids, Mich., so as to provide equal accommodations irrespective of race or color. The decision was made known at a meeting called by the Rev. J. L. McElhany, president of the General World Conference of the Adventists and his policymaking officers.

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Recognizing the changing political conditions in China, the Council

voted to place supervision of the work of the church in Communist-controlled areas in the hands of Chinese church leaders who will function from their Shanghai office.

Gains Made in Africa

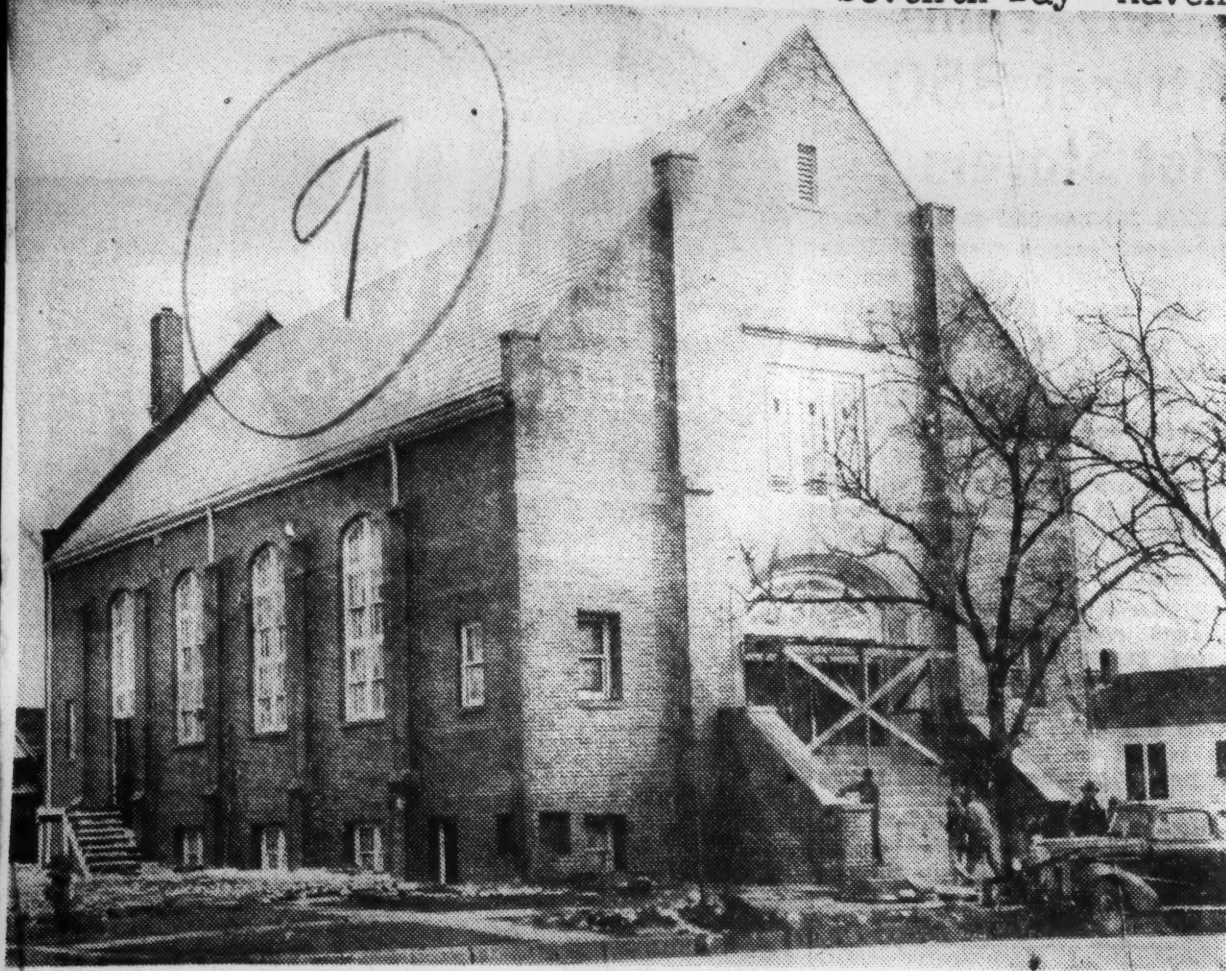
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The treasurer of the General Conference, the Rev. W. E. Nelson, also presented the 1950 budget. The summary of world mission requests amounts to \$11,441,866.55.

The Rev. J. H. Wagner of Pottstown, president of the Allegheny Conference of Seventh-Day Adventists, serves on two denominational boards.



NEGRO ADVENTISTS TO DEDICATE CHURCH—The Negro congregation of the Ephesus Seventh Day Adventist Church at Charles Street and Seventh Avenue, North, will move into the modern, debt free church building Saturday morning. The Rev. Elder D. B. Reid, of Kingston, Jamaica, British West Indies, is pastor.

Ephesus Adventists Erect New Church

A new church, free of any mortgages, will be occupied by the Negro congregation of the Ephesus Seventh Day Adventist Temple here Saturday.

Formal dedication will be held later when new pews, now being built, are installed. Meanwhile, seating arrangements have been made by placing 120 folding chairs in the church auditorium.

The building is located at the corner of Charles Street and Seventh Avenue, North, in the heart of the Smithfield section. It is an all-brick, fireproof building, built by A. F. Jackson, Negro contractor, at a cost of more than \$20,000.

THE CHURCH has a large basement, part of which will be used for a recreational hall for young people; stoker furnace heat, electric ranges for cooking, rest rooms and drinking fountains.

Special features of the new building also include a lounging nursery for mothers attending services with babies. The nursery is so arranged the mothers can see and hear the services without any crying of the babies disturbing the services.

The Rev. D. B. Reid, of Kingston,

Jamaica, British West Indies, who became pastor of the church last Summer, will preach the initial sermon in the new church at 11 a.m. Saturday.

A special guest of honor will be Jim Pearson, now nearly 90 years old, who, with 11 other persons, organized the church in 1895 as the first Seventh Day Adventist Church for Negroes in Birmingham.

A LOT WAS BOUGHT and a \$500 church building erected on Walker Street and Graymont Avenue, and the congregation had its first church debt free. By 1921 the congregation outgrew this small building and a second debt free church was built at Sixth Avenue and South 13th Street, valued at more than \$4,000.

Again the work of the church expanded, and a third church building was constructed by 1931 at Thomas Street and Seventh Avenue, North, valued at more than \$20,000. For the third time the congregation moved into a new church building that was debt free.

Foundation work on the present church was begun in 1946, and more than 300 persons contributed liberally to the building fund.

As special features of the services Saturday, Elder F. L. Peterson, president, Oakwood College, Huntsville, will speak. Special music will be given by the college a capella choir.

A LARGE NUMBER of guests will be present for opening day services. These will include Elder H. R. Murphy, former pastor and now president of the South-Central Conference of Seventh Day Adventists.

The Seventh Day Adventist Negro Church here is part of the conference with headquarters located in Nashville, Tenn., and also a member of the General Conference with headquarters in Takoma Park, Washington, D. C.

Adventists' new school is completely modern plant

Approximately 1,000 persons heard David Voth, of Glendale, past president of the Southern California Conference of Seventh-day Adventists, declare that mankind's hope for the future "rests in Christian education of youth" last Sunday at dedication of the \$275,000 Los Angeles Academy at 846 El Segundo blvd.

Following the invocation by R. H. Robertson, chairman of the academy board, the address of welcome was given by Owen T. Troy, of Pasadena, Pacific Union Conference departmental secretary.

A talk on the church's world educational program was given by A. C. Nelson, educational director of the Pacific Union Conference, followed by a history of the Academy by J. F. Dent, principal of the school.

Prayer was offered by P. B. Bon Temps, pioneer Adventist minister, and the benediction was pronounced by H. A. Lindsey, vice-chairman of the Academy board, both of the Eastside.

Completely modern and located on a 15-acre site, Academy buildings have 25,000 square feet of floor space, and include a print shop and work shop, as well as a garage which is now under construction. An auditorium seats 1,000 persons, and has forced air ventilation and heating system. The public address system is the latest type.

An inter-departmental communication system reaches into all rooms. Meals are available to students in the main dining room and a club dining room.

In the elementary school unit all windows, with the exception of small ventilating windows, are on the north side of the rooms. Of the 325 students, approximately 275 are elementary students. The remainder are of high school age.

A large playground provides ample recreation space for the children and underground telephone wires and electrical conduits add to the exterior beauty of the plant. Five school-owned buses bring students to and from the academy, the longest run being a 70-mile round trip.

For Big Fella Papa on Top

Before white men came, Solomons men sleep in low houses, sleep with pigs and dogs, kill men, put heads in house to decorate, no bury them in ground, marry three wives, eat crocodiles, wear leaves, bark of tree.

But the coming of a Seventh Day Adventist missionary, Pastor G. F. Jones, to Vella Lavella Island in the Solomons 30 years ago changed all that. Now, according to his prize convert, Pastor Robert Salau, 42-year-old son of an ex-head-hunter, life in the islands is both saner and safer.

On his arrival in New York last week the native pastor explained: "Now build good houses with good floor, now wash, now have one wife, now wear clothes. No enemy too, now talk to anybody, now give to eat to anybody."

Robert Salau (rhymes with "allow") was about 12 when his father Kadio, one



Pastor Salau: Now talk to anybody

of the tribe's warriors, sighted a small boat nearing the shore of Vella Lavella. Kadio sent his son down the cliff to investigate. The boy reported first, that the boat carried missionaries, and, second, that he wanted to attend their school. Kadio, who has since been converted, refused his son's wish, and the boy ran away. After eight years of schooling at the mission, young Robert was sent 150 miles to an advanced training school at Morovo lagoon, where he became a qualified Seventh Day Adventist pastor.

His speeches will be given partly in pidgin English. But last week, as New York reporters expressed difficulty in understanding his combination of pidgin and basic English, he apologized politely and said, "I'll spell it out for you," he told them.

Australasian conference of The Seventh Day Adventists to make a tour to tell the story of island missions, to thank his fellow Christians for past donations and to ask for more money for "medicine belong sore [salves], shoot medicine [injections], and slates, pencils, books."

In the next twenty years Pastor Salau and his assistants converted 2,000 islanders to the worship of "Big Fella Papa on Top." And during the war he and other members of a former head-hunting tribe rescued 500 American airmen. Last January he was chosen by the

Adventists To Raise Funds To Help Rebuild Hiroshima

A medical center for Hiroshima and a mission headquarters for Guam will be financed by an offering in which members of the Mississippi Boulevard Seventh-Day Adventist Church, 1051 Mississippi Boulevard, City, will participate this Saturday, March 26.

About \$250,000 is sought in the one-day offering to be received in Adventist churches all over the world.

F. R. Millard, superintendent of the Japan Union Mission, in a message to the church, said that "officials of the city are laying plans to make the new Hiroshima a model for Japan. They have encouraged us in plans for a center made up of a church, school, and medical unit."

Headquarters on Guam will organize work started by a Seventh-Day Adventist sailor who acted as an impromptu Missionary for the church while stationed on the island in 1944.

Japan's great need is for good hospitals, Millard said. "Authorities are asking us to establish as many as possible, and we must definitely plan to build five more in the near future."

Elder C. Sampson Myles, local pastor, declared that "It is altogether fitting that Christian institutions of mercy should rise from the ruins and destruction of Hiroshima and Guam." Before the war our church of 90 members in Hiroshima was one of the most active in Japan. We must help them rebuild it, and give them facilities with which to minister to their neighbors.

"Japan is like a person trying to regain consciousness after a severe accident," he said. "Her needs are spiritual, mental and physical, and the Christian church must minister to them all."

Seventh-Day Adventists maintain 20 foreign missionaries and about 40 national workers in Japan. We are asking the Memphis public to share this task. This offering will be taken at the church Sabbath, (Saturday) morning at 9:30. Everybody is invited.

Elder C. Sampson Myles, pastor.

Adventists Snub Jim Crow Cities

ST. LOUIS—As an outgrowth of the embarrassment over hotel accommodations for their Negro delegates, the Seventh-day Adventists



THIS QUARTET—of Wadsworth Seventh Day Adventist church members is looking over one of the 1800 tents on the SDA camp grounds in Lynwood where the annual camp meeting of Southern California Adventists closed recently.

More than 15,000 campers of all races took part in the 10-day encampment. From left are Mrs. Samuel Bowen and Mr. Bowen, the latter a Bible teacher, and Mrs. Ruth Webb and Mrs. Mary Rogers.

decided this week to hold their 950 World Autumn Council convention at Grand Rapids, Mich., so as to provide equal accommodations, irrespective of race or color.

The decision was made known at a meeting called by the Rev. J. L. McElhany, president of the General World Conference of Adventists and his policy-making officers.

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Southern Baptists Deplore Violence

Apr. 9-10-49
Urge All Christians
to Combat KKK Rule

RIDGECREST, S.C. (ANP)—In a meeting of the Social Service commission of the Southern Baptist Convention here last week, the commission denounced the apparent rise of mob rule and the Ku Klux Klan in the United States.

At the close of the commission's fourth annual conference at which "The Next Steps in Race Relations" was discussed, Hugh A. Brimm, executive secretary of the commission, issued the following statement:

"We look with alarm upon the increase of mob rule and violence in our Southern regions. It can only be judged as anti-Christian, anti-Democratic, and therefore subversive and isidious threat to the assurance of America's leadership in the cause for world peace.

"The use of the sacred symbol of the Christian faith by the hooded promoters of race hatred and bigotry is a presumptuous sacrilege and a menace to the progress of world-wide evangelization to the Christian cause.

"We deplore the fact that some ministers of the gospel and other church members have affiliated themselves with a movement so contrary to the ideals of human decency and the spirit of Christ as the Ku Klux Klan.

"We call upon the fellowship of Christians around the world to stand firm and without compromise for the processes of law and order."

Unitarians Vote To Repeal Resolution Barring Negroes

The congregation of the Atlanta Unitarian Universalist Church has voted to repeal the resolution barring Negroes from the worship service of their church, Dr. Earle LeBaron, minister of the church, said yesterday.

"I have long advocated the repeal of this resolution," Dr. LeBaron said. "However, the resolution refers only to attendance at divine worship and not to membership. There is no thought or intention on the part of the congregation to establish an interracial church."

Church Okays Negro Visitors

ATLANTA (ANP). — The congregation of the Atlanta Unitarian Universalist Church has voted to permit Negroes to worship God under the same roof with whites during their services, but Negroes still cannot join the church. The customs of the city and the South, he said, obviously referring to Jim Crow arrangements, will be observed in seating visiting Negroes during service, Dr. LeBaron declared.

It was at this church during the presidential campaign last Fall that Wallace supporters tried to disrupt services because of the race resolution. The question hit a feverish pitch at one time during the campaign and was culminated in the resignation of one of its pastors.

Ga. Unitarians Open Doors to All

ATLANTA (ANP). — Members of the Atlanta Unitarian Universalist Church last week voted to admit colored persons to church services.

Dr. Earle LeBaron, pastor, announced that the congregation had repealed a resolution which had barred colored people from the worship services. He said:

"I have long advocated the repeal of this resolution. However, the resolution refers only to attendance at divine worship and not to membership. There is no thought or intention on the part of the congregation to establish an interracial church."

"The matter of church membership remains in the hands of the congregation. We simply want to offer colored persons of the liberal religious an opportunity to worship according to the dictates of their conscience since there is no Unitarian or Universalist colored church in Atlanta."

"The customs of the city and

Bishop Walls, Dr. Mays At World Council

CHICHESTER, England. (ANP)—Bishop W. J. Walls of the AME Zion church and Dr. Benjamin E. Mays, president of Morehouse college are among 90 members of the Central committee of the World Council of Churches meeting here July 9-15. This committee is responsible for all World council work between the general assemblies held every five years. It receives reports, makes statements of policy, and determines future action. This is its first meeting since the founding assembly meeting in Amsterdam last summer.

Cooperating in this world-wide church movement are 154 Protestant and Orthodox church denominations in 44 nations. More than 30,000,000 Americans are represented in the council.

One of the aims of this meeting is to discover a churchman's basis for "The Responsible Society." Also the status of religion behind the iron curtain and outside, too, will be discussed.

He Is Attending World Church Meet

Bishop S. L. Greene, secretary of the American section of the World Council of Churches and incidentally head of the Ninth Episcopal District of the AME church, will be in attendance at the first meeting of the World Church Council which convenes in Evanston, Ill., during the week of March 23. As secretary of the American Section, World Council of Churches makes him one of the top officials in this effort to achieve unity in the ranks of Protestantism. Bishop Greene has established permanent residence in Birmingham, bought a large acreage in the Smithfield area upon which he will build his home this summer.

Racial Bias in U. S. Denounced By 44-Nation Church Council

CHICHESTER, Eng., July 12 (AP).—The central committee of the 44-nation World Council of Churches denounced race discrimination today, protesting against anti-Negro bias in South Africa and the Southern United States.

The churchmen, attending a conference on world church problems, reaffirmed a resolution of the council in Amsterdam last August condemning "flagrant violations of human rights" in many parts of the world.

However, they shied away from a formal denunciation of South Africa's Negro segregation when Dr. Kenneth C. Grubb of the Church of England warned: "Christian leaders in South Africa have advised us that such action would not be a good idea at the present time. It would look like interference from outside."

Bishop W. J. Walls of Chicago, a Negro of the United States African Zion Church, told the churchmen: "I am a Westerner with Western ideas. My interests and my political and economic destiny lie with the Western world. If the people under persecution in Soviet dominated states deserve our sympathy, we must also remember those in South Africa and the Southern United States."

Dr. J. Earl Moreland, of Ashland, Va., president of Randolph-Macon College, praised Brazil's handling of the problem. He said: "Brazil is carrying out one of the noblest experiments in race relations in recent history. There is complete amity among all races. Brazil is entitled to a great deal of applause for its attempts to meet the problem."

Clifford Morehouse of New York City, editor of the Episcopalian publication, The Living Church, declared the church "must put its own house in order" before its condemnation of race prejudice would carry weight.

World Council Of Churches Hits Race Bias

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World Council of Churches

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The churchmen are attending a six-day conference on world church problems. They reaffirmed a resolution of the council in Amsterdam last August condemning "flagrant violations of human rights" in many parts of the world.

However, they shied away from a formal denunciation of South Africa's Negro segregation when Dr. Kenneth C. Grubb of the Church of England warned: "Christian leaders in South Africa have advised us that such action would not be a good idea at the present time. It would look like interference from outside."

Bishop W. J. Wall, Chicago, a Negro of the United States African Zion Church, told the churchmen: "I am a Westerner with Western ideas. My interests and my political and economic destiny lie with the Western world. If the people under persecution in Soviet-dominated States deserve our sympathy, we must also remember those in South Africa, and the Southern United States."

Editor Offers Suggestion.

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Clifford Morehouse of New York City, editor of the Episcopalian publication, The Living Church, declared the church "must put its own house in order" before its condemnation of race prejudice would carry weight.

Bishop Walls And Dr. Mays Attend European Parley

CHICHESTER, England.—(ANP)—Bishop W. J. Walls of the AME Zion church, and Dr. Benjamin E. Mays, president of Morehouse college, are among 90 members of the Central Committee of the World Council of Churches meeting here July 9-15. This committee is responsible for all world council work between the general assemblies held every

five years. It receives reports, makes statements of policy, and determines future action. This is its first meeting since the founding assembly meeting in Amsterdam last summer.

Cooperating in this world-wide church movement are 154 Protestant and Orthodox church denominations in 44 nations. More than 30,000,000 Americans are represented in the council.

One of the aims of this meeting is to discover a churchman's basis for "The Responsible Society"; also the status of religion behind the iron curtain and outside, too, will be discussed.

Talladega First Methodist Will Leave Council

BY R. E. (BUSTER) HOGAN
News Staff Writer

TALLADEGA, Ala., Dec. 8—This city's First Methodist Church today stood seceded from the Federal Council of Churches of Christ. It also called upon the North Alabama Conference to sever all relations with the council.

The move came last night at a meeting of the church's board of stewards here.

Basis for the action was the Federal Council's stand against racial segregation which is publicly condemned as being unconstitutional.

STEWARDS RECALLED the stand the other day at Atlanta of the Federal Council bolstering a Negro's attempt to enter a university despite existing segregation laws.

The action centered around the case of Herman Marion Sweatt, a Negro, who was denied admission to the University of Texas. Sweatt filed a certiorari action in U. S. Supreme Court.

Last September, the executive committee of the Federal Council submitted an "amicus curiae"—friend of the court brief—supporting Sweatt.

Sweatt now has been granted a hearing before the U. S. Supreme Court. The executive committee, therefore, authorized submission of substantially the same brief.

The executive committee's action was taken recently in a meeting at St. Mark's Methodist Church in Atlanta.

At last night's meeting, Talladega makes statements of policy, and editor and top-flight states righter determines future action. This is its first meeting since the founding assembly meeting in Amsterdam last summer.

Probate Judge D. Hardy Riddle second Abernethy's move. The resolution, as adopted last night, follows:

"That the Board of Stewards of the First Methodist Church in Talladega, Ala., herewith repudiates the action of the council and declares that it in no sense represents the feeling of this church.

"That the Board of Stewards of the First Methodist Church of Talladega, Ala., herewith memorializes the North Alabama Conference through its constituted leaders to end any connection which may exist between the North Alabama Conference and the Federal Council of Churches of Christ.

"THE BOARD OF STEWARDS of the First Methodist Church hereby repudiates any connection between it and the Federal Council of Churches of Christ and declare that the organization has no longer any authority whatsoever to speak for this church on any matter.

"Copies of the resolution will be sent to the presiding bishop and district superintendents of the North Alabama Conference and the press."